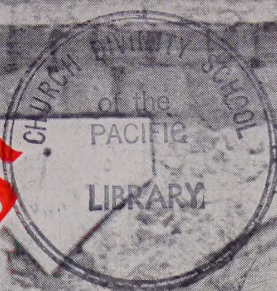
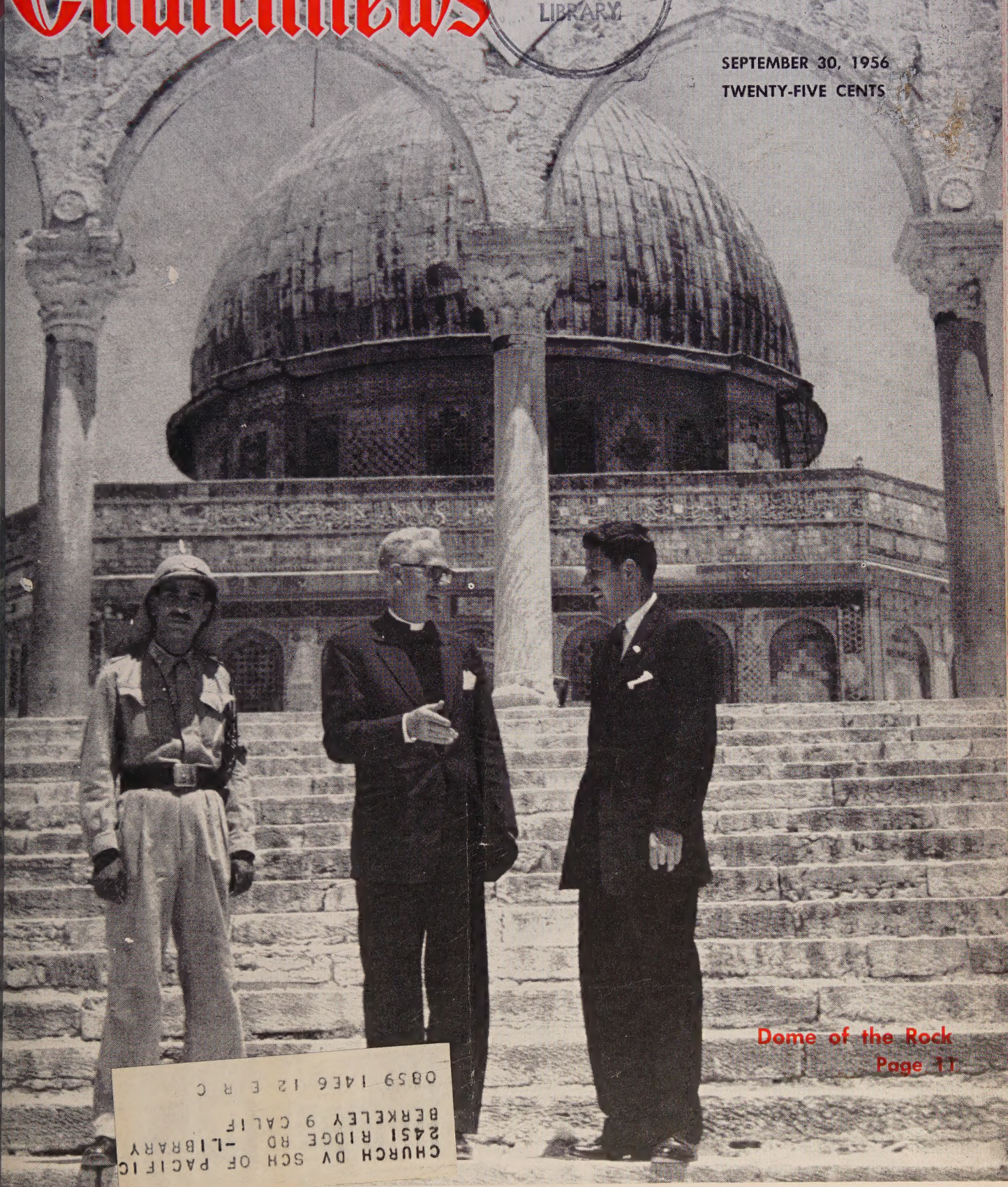


# EPISCOPAL Churchnews



SEPTEMBER 30, 1956  
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JERUSALEM--SOME FACTS TO BE FACED



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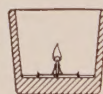
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\*Registered trade name identifying a superior type of votive light.

# COMING EVENTS

## NATIONAL EVENTS

**Youth Sunday**, Sept. 30 . . . **Christian Education Week**, NCC Div. of Christian Education, Sept. 30-Oct. 7 . . . **Worldwide Communion Sunday**, Oct. 7 . . . **National Conference of Deaconesses**, Sycamore, Ill. Central House for Deaconesses, Oct. 8-11 . . . **Committee meetings**, NCC Dept. of Christian Education, Green Lake, Wis., Oct. 8-13 . . . **National Council**, Greenwich, Conn. Seabury House, Oct. 9-11.

## PROVINCIAL EVENTS

**Province 1 supervisors' evaluation conference and Advisory Board meeting for Parish Training program**, Whitsettville, Mass. Lasell House, Oct. 1-2 . . . **Province 4 Synod and Woman's Auxiliary**, Miami Beach, Fla. All Saints Church, Oct. 2-3 . . . **Province 4 Joint Comm. on Ecumenical Relations**, Miami, Fla. Empress Hotel, Oct. 3 . . . **Church and Group Life Laboratory**, Estes Park, Colo. YMCA Conference Center, Oct. 8-20.

## DIOCESAN EVENTS

**Fall clergy conference**, Richmond, Va. Roslyn, Oct. 1-3 . . . **Annual convention**, Fort Wayne, Ind. Trinity Church, Oct. 1-3 . . . **Clergy conference**, Sycamore, Ill. McLaren Center, Oct. 3-4 . . . **Laymen's conference**, Radnor, Pa. Conference Center, Oct. 6-7 . . . **Annual meeting**, Episcopal Churchmen, Richmond, Va. Roslyn, Oct. 6-7 . . . **Laymen's conferences**, Norfolk, Va. Talbot Hall, weekend of Oct. 6 and 13 . . . **Clergy retreat**, Santa Barbara, Calif. Mt. Calvary Church, Oct. 8-11 . . . **Annual convention**, Bloomington, Ill. St. Matthew Church, Oct. 9-10 . . . **Woman's Auxiliary workshop**, Wilkes-Barre, Pa. Kirby Epis. House, Oct. 10-11 . . . **Brotherhood of the Holy Spirit**, Gibsonia, Pa. St. Barnabas' Home, Oct. 13 . . . **Conference for college leaders**, Wilkes-Barre, Pa. Kirby Epis. House, Oct. 13-14.

## RADIO

**"The Episcopal Hour."** Sundays, local stations. See newspaper for time and station . . . **"Dean Bartlett."** NBC, San Francisco, Calif. Sundays, 9 a.m. . . . **"Another Chance."** Saturdays, local stations. Heard in some cities on other days.

## TELEVISION

**"Dean Pike."** ABC-TV. Sundays, 4-4:30 p.m. . . . **"Frontiers of Faith."** NBC-TV, 4-4:30 p.m. . . . **"Mission Mid-Century."** NC films on the Church and its life. Channel, day and time vary.

## OF SPECIAL NOTE

**Biennial Congress of the Greek Orthodox Church of North and South America**, Washington, D. C. Sheraton Hotel, Sept. 30-Oct. 6 . . . **Japan International Christian Univ. Foundation Board of Directors**, New York, N.Y. Oct. 10 . . . **Inauguration of the Very Rev. Louis M. Hirshson** as president of Hobart and Wm. Smith Colleges, Greenwich, N. Y. Oct. 12.

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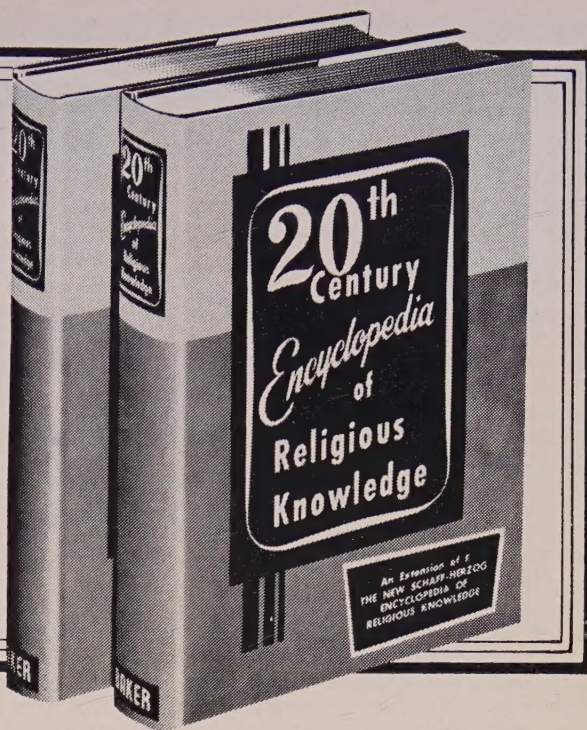
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# About SCHOOLS & COLLEGES



FRIDAY, SEPTEMBER 21, 1956

DEAR DIARY,

This has been the most exciting day of my whole life! Ever since I arrived at Lasell I've seen so much and *done* so much that I've barely had time to sit down and breathe.

As soon as I set foot in the front hall this morning five girls rushed up to greet me. They gave me a tour of the impressive college buildings complete with a history of every stone. When we came to "The Barn," the rec center, we stopped for a cup of coffee. (I think this is going to be my favorite haunt!) Then they took me to the new freshman dorm, Woodland Hall, and showed me my room.

I live on the third floor which has a perfect view of the Auburndale section of Newton. My roommate, Jeannie, is as nice as can be and so is the picture of her brother. We rearranged furniture and decided who was going to sleep where. Monday we're going to Boston, only ten miles away, to buy matching curtains and bedspreads.

After we unpacked, Jeannie and I streamed off to explore the campus. It is beautiful! Leaves are beginning to turn yellow around the edges, and everything smells crisp and clean like a freshly starched shirt. We followed

a path that wound across the tree-shaded lawn until I worked up a terrific appetite and raced back for lunch. So far the food is delish!



In the afternoon I had a talk with my faculty adviser. I've decided to major in Dramatics for an A.A. degree. Jeannie is going to study for an A.S. degree in Retailing. I'm not yet sure what electives I'll take. We can choose from more than a hundred courses in Liberal Arts, Business Secretarial, Medical Secretarial, 3-year Nursing, Medical Technology, Music and Art.

Tonight after dinner the dorm gave a party for newcomers. Ice cream and cookies galore! Jeannie and I topped it all with a midnight snack. I'm afraid I'll soon get a waddle in my walk.

I'm much too happy to go to sleep. Something seems to be happening at the time. Sunday a group of us will go to church together. Tryouts for the fall play, a trip to the White Mountains and a formal dance (I have my eye on Jeannie's brother) are ahead of us for the next few weeks. Ohh! I just can't wait until tomorrow.



For a catalogue and viewbook of Lasell Junior College write the Dean of Admissions, Auburndale 66, Massachusetts.

## HANNAH MORE ACADEMY

The Diocesan girls' school for Maryland. Grades 7-12. Boarding and day. Accredited. College preparatory. Two study plans: "A" for colleges requiring C.E.E.B. Exams for entrance; "B" for other colleges. Small groups. Congenial atmosphere. Music, art, dramatics. Riding, sports. Cultural advantages of Baltimore and Washington. Est. 1832. Catalog. Catherine Offley Coleman, M.A., Headmistress, Reisterstown 1, Maryland.

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# EPISCOPAL Churchnews

In Its One Hundred and Twenty-first Year of Continuous Publication

## Contents for the Issue of September 30, 1956

### NEWS

#### CHRISTIAN DISCUSSION

*Jerusalem—July, 1956: Some of the facts to be faced, writes editor William S. Lea, are that the Arabs refuse to recognize Israel; they call it "occupied Palestine" . . . Arabs outnumber the Jews . . . They are oil-rich, but the Jews have few resources. Also, Russia is now a major factor in the area.*

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#### MOB SCENE IN MANSFIELD

*Personal account by the Rev. Donald W. Clark, who attempted to make peace among angry crowds defying Negro admittance to a Mansfield, Tex., school.*

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#### A NEW KIND OF 'HUDDLE'

*First annual meeting of the Fellowship of Christian Athletes, where star athletes told young hopefuls that God must come ahead of the game.*

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VOLUME 121 NUMBER 20

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Opinions expressed by writers of feature articles and special columns do not necessarily reflect the opinions of the editors or the publisher of Episcopal Churchnews.



The Cover: The Dome of the Rock in Jerusalem is sacred to Jews, Moslems, and Christians.

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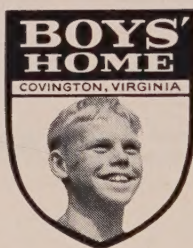


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# WHY we ask You to help match \$100,000



In recent issues of this magazine, Boys' Home has asked you to help match a recent gift of \$100,000—so that the Little Boys' Cottages could be built. The right wing has been completed and is occupied. A contract has been let for the large central cottage. The left wing needs to be completed. Each of the three wings will house fifteen little fellows. When the cottage group is finished it will house thirty more youngsters who will be started on the way to Christian manhood. After this, a replacement for the old mess hall is badly needed. We ask you to help because we know, personally, of the wonderful work being done at BOYS' HOME—because we know of no effort more deserving of your generous help.

*William H. Marmion*

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Architect's Drawing of Proposed Little Boys' Cottage

GIFTS MADE TO BOYS' HOME MAY BE DEDUCTED IN COMPUTING YOUR INCOME TAXES.

## Homespun Yarns

by Grace Anthony

### The Bishop Comes to Call

I am sure that most bishops would be appalled at the flurry sometimes caused at the Annual Visitation, which may include dinner at the rectory before or after Confirmation.

The rector's wife plans the meal day ahead. Can we afford a roast? Does seafood agree with him? What about something fancy like veal paprikas?

The day finally comes. The table is set, the children resplendent; the rolls, which have been heated far too early, are already too brown, but the pie is wonderful. The hostess is in a state of collapse and hopes frantically that the rector will come home in time to greet his bishop at the door. He doesn't, and the bishop suddenly arrives the way of the kitchen door, and surprises the rector's wife who is applying a discernible amount of lipstick.

There's a moment of confusion, but the bishop quickly recovers, because he is asking about the children. And what about the dog that had been hit by a car, did he recover? Where here he is now. The dog and the rector come in together. Each enthusiastically greets the bishop in his own way, and the two men retire to the living room.

Suddenly it's all very clear. The bishop was once just a priest of a small-town parish like her husband. She remembered he raised a big family, and probably his wife wondered whether they could afford a roast for a bishop, and whether the children would behave. . . .

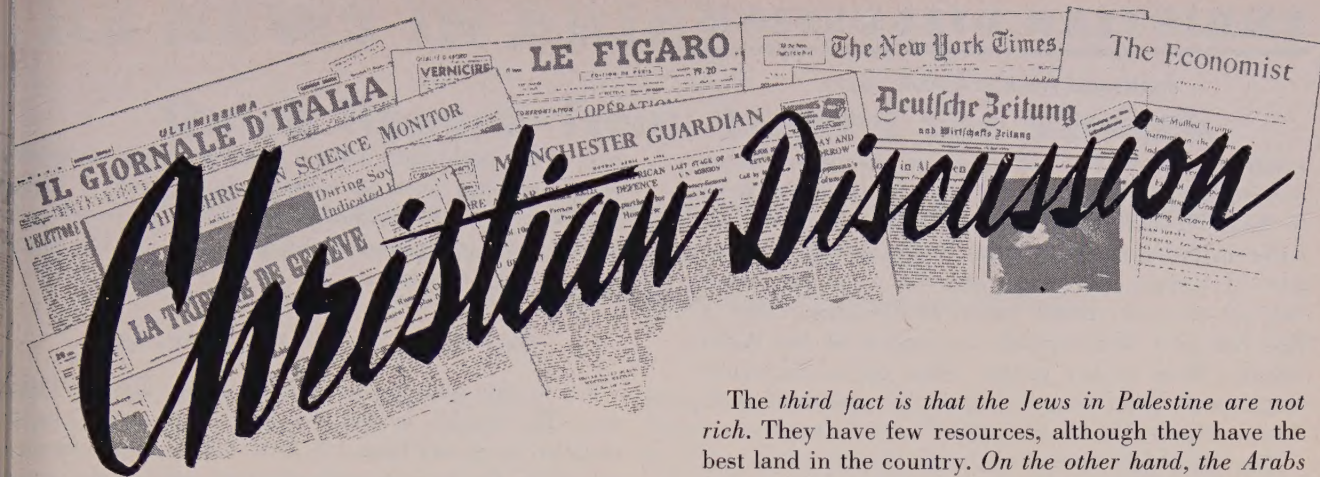
She calls the children, goes to the living room door, and, when there's a proper paragon announces dinner. The children are so miraculously, clean and a little awed, that their table manners are under control. Everything is all going smoothly. The bishop eats heartily. She brings in the molded salad which, for once, jelled nicely, and puts it down in front of Billy, who says in a loud voice, "Why, Mom, that's the bowl I used to keep my turtles in!" This is all too true and cannot be denied, but the bishop thinks it's very funny and says if it's good enough for turtles, why it's good enough for him.

By the time the last morsel of lemon meringue is consumed everyone is very relaxed and happy, and it would be nice if they could just sit and talk, but it's already 7:15 and the service is at 7:30. The rector picks up the bishop's bag and the two men hurry out.

The rector's wife, who has finally located her white gloves, which she won't need a way in the choir, sprints for the church, just time to vest and find her place.

It's not until she is towards the cross that her glance falls and she finds she is still wearing her white gloves.





## EDITOR'S REPORT

Jerusalem—July 1956

As one walks the dusty roads of the Holy Land these days it is hard to remember why it is called the "holy land" and how it could be that our Lord, the Prince of Peace, once lived in this little country, tucked off at the end of the Mediterranean Sea. There is little of the Spirit of the Prince of Peace in Palestine now. I doubt if there is any place on earth where so much hatred is concentrated in so small an area. The sheer quantity of anger, anxiety, fear, and frustration is baffling to the mind and confusing to anyone who tries to make sense out of the picture.

In the midst of many theories, emotional claims and counterclaims, and downright propaganda, there are certain facts which cannot be overlooked. The *first fact is that the Arabs simply refuse to accept the existence of Israel*. I have talked with hundreds of them and almost universally they speak of "occupied Palestine," not Israel. Not one of them admitted to me the possibility that Israel may be allowed to remain as a free and independent state in the midst of the Arab world. They have talked too much now to back up. Such bitter words as have been spoken cannot be eaten. The Arabs are simply waiting until they have the strength to drive the Jews into the sea, or "Israel eats herself" (as one of the officers of the Arab League predicted to me they would), or the great powers act to correct what nearly every Arab believes was a terrible mistake and injustice. They look across the frontier at Jews occupying their fields and living in their houses and they hate as few people have ever hated on this earth. It is this hatred which is explosive and terrifying.

### Some Facts to be Faced

*The second fact to be faced is that in numbers the Jews are about 1,700,000 while the Arabs number close to 40,000,000 people.* At present the experts feel that the Israelis hold an advantage in arms but this cannot last for long, especially since Egypt has negotiated her arms arrangement with Russia.

*The third fact is that the Jews in Palestine are not rich.* They have few resources, although they have the best land in the country. *On the other hand, the Arabs have oil.* In the oil fields of Arab lands is said to be over half the oil reserves of the world. Oil can buy weapons. In any ultimate show-down (without the intervention of the great powers) Israel hasn't a chance. They couldn't even continue for a few weeks without the help they receive from American Zionists. This is partly why the Arabs hate America. The other reason is that they firmly believe, rightly or wrongly, that Mr. Truman supported the partition scheme and recognized Israel in order to win the Jewish vote in New York and other big cities.

*The fourth fact is that Russia is now a major factor in this area.* The Soviets want to scrap the three-power agreement which maintains the status quo in Palestine and to change this into a four-power agreement in which they play a big hand. Her ultimate aims are clear for anyone to see. Russia wants Britain and the United States out of the Middle East, and in this aim she walks hand-in-hand with Egypt. There are many who feel that Russia believes she can count on Israel's support because there are so many Communists or semi-Communists in the Jewish state. I personally doubt this, but it is advanced as a reasonable argument by some people who know more than I. But beyond Israel and Egypt lies Suez, "with all her wings," as an Arab friend put it to me, and this includes the oil of the Persian Gulf and Saudi-Arabia. To this end Russia will woo Nasser, will use Tito and Nehru to flatter him, and may before too long control the Middle East. This is not inevitable by any means, and I believe that it can be prevented. But it is a terrible possibility which must be faced by the entire West. It would be a realization of an old dream of Imperial Russia, and if it happens, the Reds will have done what many Tsars tried to do and failed. It is partly because the Turks remember this that they hate the Russians and are today one of our strongest allies.

*The fifth fact which cannot be ignored is that the Jew does today occupy Arab land, and without compensation.* Israel possesses about 80 per cent of the former mandated areas of Palestine (roughly 8,000 out of 10,000 square miles). It should be remembered here that only 55 per cent was allotted her by the United Nations in the partition agreement of 1948. Israel is in possession of the richest agricultural land in Palestine, all the citrus groves (half of which were owned by Arabs before 1948), the coastal plain, all of the modern part of Jerusalem and all the former water



# CHRISTIAN DISCUSSION

*continued from preceding page*

supply of Jerusalem—and this in a land where water is almost as precious as oil. In addition, Israel threatens to drain off more than her share of the Jordan River water in order to irrigate the Negev in the south, a part of Palestine to which she has no claim except that of conquest. Israel has a Mediterranean and a Red Sea port and complete possession of the Haifa railway. Most of her people today are of European origin and therefore are quite a bit ahead of their Arab enemies in technical skill.

*The sixth fact is that the average Jew may have many historical memories which make Zion a place of sentimental attachment, but this is not a people largely motivated by spiritual principles in the terms of the religion of their fathers.* I have talked with many Jews in Palestine who said that they have no faith, as we understand faith, and that they never go to the temple or synagogue.

*The seventh fact has to do with the aid which Israel has received from the West.* Since 1948 it has been estimated that these people have received over \$2,000,000,000. Of this over \$500,000,000 has come from the Jews of the world, about \$600,000,000 from Germany in the form of reparations (the Arabs are furious because they believe that the United States and Britain forced Germany to do this), and about \$290,000,000 from the United States government—\$180,000,000 in the form of a gift and about \$110,000,000 in the form of loans. With all this help it is easy to see why there has been such progress. They have worked hard, it is true, and have done well with what has been given them. But even with all this Israel has been able to pay for only about 30 per cent of her imports. By her own estimates she will need more than \$1,000,000,000 over the next five years if she is to narrow the gap in her balance of payments to a small enough proportion to be covered by the contributions of Zionists throughout the world. She does expect more from the U. S., more from German reparations, some from private investment; but the rest must be provided by the Jews of the world. The financial situation is not good. If Israel had to compensate the refugees for the lands they took from them, where would they get the money with which to do it? And that brings us to the worst problem of all.

*The next fact is the problem of the million refugees who left their homes during the Palestine war of 1948-49 and now cannot return.* Huddled in their pitiable little camps, they live in endless frustration. They can live at all only because of the help which is given them from the United Nations, the churches, and other relief organizations. The simple fact is that in this

part of the world there are too many people in countries which are too poor to support them, even if there had been no war. Certainly the creation of Israel and the illegal immigration which preceded it have done little to help this situation.

## *The Problems Are Too Big for Little Men*

All of this adds up to a problem too big for little men. The trouble is that too many "little men" have meddled in it and have left their marks in the inconsistencies, the strange contradictions, and in the irrational pattern of the events of recent years. Back of it has been a magnificent demonstration of the power of propaganda on the part of world Zionism. The Arabs have had few articulate spokesmen and even today are unable to make their case clear to the world. It is one tragedy compounded upon another in which the sympathies of the Western peoples for the Jews, who suffered so much under Hitler, have been played upon to such an extent that they have been willing to solve the Jewish problem at the expense of the Arab. Add to this the fact that any criticism of the Jews in these matters is immediately branded as "anti-Semitism," and you have a situation in which it is difficult to think intelligently at all. How can one be objective? How can one dig through the emotions, the nationalistic irrationalities, and the obvious paradoxes to the fundamental truths of the situation? So far I have not been able to find an answer to these questions and I have not met a man who has! What, then, can we expect?

During the last few months there have been several border incidents and reports of troop concentrations,

*continued on page 29*

**Gaza Feeding Center:** An aftermath of partitioning is the "1,000,000 refugees who left their homes during the Palestine war of 1948-49 and cannot return." Church World Service





# THE NEWS IN BRIEF

## Quick Reports from Around the Church

*Houston Parishioner Serves Church with Humor . . . Christ Church, Philadelphia, Learns Interesting Fact About its Baptismal Font . . . Blessing of the Shrimp Fleet in Louisiana . . . Burst of Missionary Energy in Kentucky*

**Hot air for cold air:** When Howard Tellepsen, prominent Houston, Tex., layman, headed the Chamber of Commerce last year, he earned a reputation for the "appropriate stories" he told at speeches and personal contacts. His source as a fellow parishioner, Mrs. W. C. Robertson, Mr. Tellepsen paid Mrs. Robertson \$4.95 a month for a year for the stories she collected. Mrs. Robertson marked each check "Hot Air for Cold Air" and gave them to St. James Church for its conditioning fund.

**The Diocese of Tennessee has launched a \$100,000 capital funds campaign to be headed by the Rt. Rev. John H. Vander Horst, suffragan bishop. The drive will aid such projects as completion of All Saints Chapel at the University of the South, expansion of college work, and renovation of DuBose Conference Center.**

**Well, what do you know!** During a recent London visit the Rev. Ernest Harding, rector of Philadelphia's historic Christ Church, made a special point of stopping by All Hallows' Church, Marking-by-the-Tower. He wanted to learn something about the baptismal font the English parish had given his parish in 1697. He came away with a piece of information that adds further to the history of Christ Church: That font is the one in which William Penn, Quaker founder of Pennsylvania, had received Anglican baptism.

**Red carpet for "Red Dean":** The Peiping Radio reports that Dr. Hewlett Johnson, the "Red Dean" of Canterbury, is in Communist China to gather material for a new book, the second volume of his work, "China's Creative Age." The station said he was given a formal reception by communist notables and representatives of the China Peace Committee.

**The new general secretary at the World Council of Churches is Miss Elizabeth Palmer, a member of the American Episcopal Church. She has been successively youth secretary, secretary in South East Asia and Finance secretary. In her new post she succeeds Miss Helen Roberts.**

**A total of 55 clergymen of nearly 31 dioceses were enrolled in this year's Episcopal Graduate**

**School of Theology at the University of the South, Sewanee, Tenn. The unique school, set up in 1937, gives clergy the opportunity for post-ordination study with recognized theological leaders. Director for the 1956 session was the Rev. Massey H. Shepherd, Jr., of the Church Divinity School of the Pacific, Berkeley, Calif.**

► **Church film fare is "meagre,"** says the Rev. Alexander B. Ferguson, National Council of Churches film director. He described the nation's 36-million Sunday School children as a "captive" audience which has long since become disillusioned with the entertainment value of religious films. Speaking before NCC's 13th annual International Audio-Visual Workshop, he called for sharper efforts away from the Hollywood dramatic-type production. Typical, he said, is the 30-minute dramatically-slanted documentary. Indications are that 30 minutes "may be too long for effective teaching."

► **Unfunny funnies:** An official Lutheran publication has protested the increasing use of clergymen as comic strip characters. They object that ". . . those cartoons carry to the ultimate an estimate of the average pastor which is so far from the true picture as to be a caricature." A minister, the paper said editorially, is a man like any other Christian man, who wants to be treated so and pictured so, if pictured at all—not as "an amiable, fatuous fool at whom others laugh tolerantly and whom they respect not at all."

► **Appalachian School,** run by the Diocese of Western North Carolina, will move to the 110-acre Terry estate and mansion at Black Mountain, a gift to the diocese (*ECnews*, Sept. 16). The boarding school is now located at Penland. It has a capacity for 50 children, many of whom come from broken homes. The Rev. Peter Lambert is chaplain and headmaster.

► **Philadelphia's historic Gloria Dei (Old Swedes') Church,** called Pennsylvania's oldest religious edifice, was robbed recently in the early hours of a Sunday morning. Two offering boxes—one for the poor, another for a floral shrine—were damaged almost beyond use. Only two copper pennies remained in the poor box. The thief, apparently wounded, left a trail of blood. All



# NEWS IN BRIEF

CONTINUED FROM PRECEDING PAGE

South Philadelphia hospitals were alerted for anyone seeking treatment for a gashed hand or arm.

The rains almost came before Fr. James H. Douglas could hold his Blessing of the Shrimp



Fleet service in South Louisiana. With few exceptions all the adult and younger men of his congregation at St. Andrew's, Theriot, are fishermen. The service is an annual event at which Fr. Douglas gives each boat a gift. This year it was 12-by-18-inch Episcopal flags presented to the captains at the altar before the procession to the pier. "I can tell you," said his seminarian-assistant R. J. Dodwell, "it is quite a sight seeing the flag of the Church flying from the mast of 28 boats."

► The ancient Divine Liturgy of the Armenian Church was celebrated for the first time at the main altar of the Washington Cathedral, Sept. 2. The service was in connection with the 10th Annual Assembly of the Armenian Church Youth Organization of America, established in 1946. Armenia is one of the first countries where Christianity was introduced by the Apostles, St. Thaddeus and St. Bartholomew.

► **Political issue:** California will decide by a referendum in November whether or not to make church-owned parking lots tax exempt even if they don't adjoin the site of the church, a present requirement. Opponents say this would hurt more than help the churches because the new bill provides that the property, to remain tax exempt, be used only for parking. Advocates maintain it will further the cause of religion by making churches more accessible to worshippers.

► "Don't Be a Mission; Have a Mission" is the rally cry in Kentucky these days. Existing con-

gregations of the Diocese of Lexington have sponsored eight new congregations within a matter of months and hope for more. The diocese credits the burst of missionary energy to the Episcopal Theological Seminary in Lexington. Young graduates, assisted by enthusiastic lay people, are sparking the growth. LAMP, Lexington Associated Mountain Parishes, is another example of the forward look. This new organization aims to further the Church's work in Kentucky mountains.

► The first week of October is Christian Education Week for thousands of churches around the country. New enrollments and the fall program are a part of the observance sponsored annually by the National Council of Churches. The 1956 theme: "The Christian Leader and His Spiritual Enrichment." Said the Rev. Gerald H. Knoff, NCC Christian Education head: "In spite of better teaching methods and techniques, better literature and audio-visual materials, and better curriculum, the church school teacher is still the key to this phase of church work . . ."

► When the curtain goes up for "The Sleeping Prince" in New York Nov. 14, the audience most appreciative may not be there. The occasion is the 33rd benefit performance sponsored by the Episcopal Actors Guild to help sick and unemployed actors and actresses. Guild activities also help provide drama talks for young members of the profession and scholarship funds for a student in the Professional Children's School.

## Ticking it off . . .

Bishop Karl Morgan Block of California gave the invocation for one session of the Republican Convention in San Francisco . . . David F. Maxwell, 55, new President of American Bar Association, is an active layman at the Memorial Church of the Good Shepherd, Germantown, Philadelphia, and a former vestryman at Epiphany Church there . . . The Rev. Lloyd Edward Gressler, former rector of St. John's Church, Sharon, Pa., took over his new duties as dean of the Cathedral Church of St. John, Wilmington, Del., last month . . . The Rev. James F. McElroy, rector of St. Mark's Church, Toledo, Ohio, for 10 years, is now chaplain and associate superintendent of the Seamen's Church Institute in Philadelphia . . . The Church of the Good Shepherd, Hartford, Conn., has its first full-time director of Christian education. She's Susan Scott of Lynchburg, Va. The appointment is part of the parish's effort to combat the "downtown church" situation with an education-centered program.



# EPISCOPAL Churchnews

THE CHURCH ACROSS THE NATION

Thou Shalt Love Thy Neighbor'

## A Day Of Witness In The Heart Of Texas

*Anxiously—almost with dread—the nation opened its public schools early this month. Many schools in the so-called border states of the South were racially integrated for the first time, and in most cases the process was quiet and uneventful. This was far from true, however, in such places as Sturgis, Ky., Mansfield, Tex., and Clinton, Tenn. (where National Guard troops had to restore order). In Mansfield, a young (29) Episcopal priest, the Rev. Donald W. Clark, vicar of St. Timothy's Mission in Fort Worth, defied an angry crowd in his effort to head off violence and to somehow create a climate of Christian forbearance. Here is his story:*

**By the Rev. Donald W. Clark**

It's easy to pronounce the judgment of God upon sin from a discreet distance. Last Sunday (Sept. 2) I preached on the truth that our God is a God of righteousness and judgment. I cited as an example the judgment that must come on the mob in Mansfield. They have used violence and the threat of violence to prevent Negro youngsters from enrolling in the "white" high school. They have broken God's royal law: "Thou shalt love thy neighbor as thyself." The sermon concluded with the declaration of God's judgment upon Christian people and their leaders of the community for allowing such things to happen without raising a protest in the name of Christ.

A communicant from Mansfield spoke to me as I left the church. "Fine sermon," he said. "Too bad you can't reach it over there where the trouble is."

I had denounced the timidity and cowardly pathy of Christians in the face of a great social evil. Looking in the mirror—it was clear that I had pronounced God's judgment upon myself with all the rest.

Tuesday was opening day at school. The crowd was broken into little groups of people, laughing and talk-



Wide World Photos

An angry, defiant mob, determined to keep Negroes from entering Mansfield (Tex.) high school, surrounds Father Donald W. Clark who wanted to see what he could do as a Christian and priest to make peace. His efforts drew jeers and such comments as "we're church-going folks . . . we love our neighbors, but not niggers . . ."

ing together. They nodded pleasantly as I walked among them. The only hint of the hatred and malice which gripped the little town was an ugly effigy. A twisted, distorted figure representing a Negro was hanging by the neck on the flagpole in place of the star spangled banner. Another twisted black figure was hanging directly over the school's front door where each little child could get a good look. They had been hanging there unopposed by the authorities and by the Christians for six days.

A newsman asked my name. In seconds the whole crowd was formed in a circle around us. Curiosity mixed with suspicion was written on each face. "Why did you come to Mansfield, Father?" asked the reporter.

"I consider this part of my parish,

since St. Timothy's is the closest church," I replied. "I'm shocked and appalled to see this terrible thing happening. If there's anything I can do as a Christian and a priest to bring it to an end, I want to do it."

"What is it that shocks you?" asked the reporter.

"This is a community of Christian people," I answered. "I passed several churches on my way into town. It is a great disappointment that the churches haven't taken a firm stand against all this hatred and violence. These Christian people need leaders. A lot of Christian folks are acting like barbarians."

Now the crowd began to look a little like a mob. Curiosity was replaced with anger and hate. The newsman stepped back and the crowd began to





Wide World Photos

Fr. Clark and ranger escort. "I wish I could tear down that horrible figure on the flagpole," the priest said.

shout questions. I can't recall all of what was said, but here goes:

CROWD: "Tell us whose side you're on."

PRIEST: "I'm on God's side. I've come as a peacemaker in God's name. From the look of this crowd you need a peacemaker. God commands you to love your neighbor as yourself. You're not doing this, are you?"

CROWD: "A nigger is not my neighbor . . . we're church-going folks . . . we love our neighbors, but not niggers . . . The Bible's full of segregation, full to the top (repeated again and again) . . . God made blackbirds and robins but they don't nest together . . . make the preachers stop backing the niggers . . . if there were less preachers like you there'd be less people in hell . . . you'd better not preach that stuff around here . . ."

PRIEST: "God says 'love your neighbor.' You're hating him because he's black."

CROWD: "Do you want them for your neighbors? Do you want to sleep with them?" Then a big question put clearly by someone in front: "Tell us now, do you love niggers?"

PRIEST: "I'm required by my religion to love all men, even you, brother."

CROWD (everyone is shouting now, becoming a real mob; someone sneers: "Nigger-lover, nigger-lover"—over and over): "Why did God make black and white? The nig-

ger's not my neighbor and he's not going to school with my kids."

PRIEST: "Man is made in the image of God, black men just the same as white. God's not any more white than he is Negro. You've made an image of that image of God. You hung the image of God by the neck on that flagpole. This is blasphemy, utter blasphemy. What you're doing is against the law of man and God."

All I could hear was the terrible confused noise of angry people. One man kept shouting, "no, no, no." A Texas ranger stepped through the crowd and said "we'd better go."

We walked out together. The ranger said, "There's nothing you can do." I answered, "I guess not, but I wish I could tear down that horrible figure on the flagpole."

One of the leaders in the crowd made a statement to the press the next day: "Down here we go to church on Sunday. He (Father Clark) had no business telling us we should love them like neighbors."

If this is not a minister's business, what in God's name is?

This experience leaves me with two convictions. First, the Christian churches have committed the awful sin of making Christianity irrelevant to the society in which we live. The salt is losing, or has lost, its flavor. Why should a simple everyday act of Christian witness be publicized all over the nation? Is it that Christian witness in the great problems of men in our generation has become so rare?

Why are Christian leaders in communities plagued with violence and hatred so reticent about our Lord's Gospel of love. I think that many of God's shepherds are too busy counting their sheep and laboring to keep them locked safely in their fold. They have forgotten their commission to lead the flock up the narrow path that leads to the Kingdom of God.

A second conviction is that the "hate peddlers" of both races have fooled the people into thinking that they are far greater in power and influence than they are. A minority of neurotic radicals with their followers make enough noise to suggest that the South is a great battleground where all men must join one side or another in a bloody "holy war."

The vast bulk of the population are decent, moral, God-loving men and women. Unfortunately, they are rarely vocal. Our people know that the mobs, effigies and expressions of hatred will never contribute to the solution of the problems of the South. To the contrary, the manipulation of human hatreds by unscrupulous agitators is the main problem now.

The people, black and white, will rally behind the Christian leaders if they proclaim and practice without equivocations the religion of love we all profess. We Christians dare not leave this moral problem in the hands of White Citizens Councils and the NAACP for solution. The problem is ours. We are the body, the hands, and the voice of Christ!

Mansfield was mild compared to the violence of racial demonstrations at Clinton, Tenn. In nearby Knoxville, too, Negro effigies were hanged at Fulton High School.

Wide World Photos





## Bishop Clements Consecrated as Second Texas Suffragan

Fifteen men who have served under the Rt. Rev. Clinton S. Quin, retired Bishop of Texas, have gone on to the episcopate.

The latest in a growing list—the Rev. James P. Clements, Massachusetts-born rector of St. Mark's Church, Houston—was consecrated Aug. 29 in that city.

An adopted son of the Lone Star State, he has lived in Texas 21 years. Twice before he was on the threshold

the present head of the diocese—the Rt. Rev. John E. Hines.

Bishop Everett H. Jones, of West Texas, who preached at Bishop Clements' ordination service 17 years ago in Houston, filled the pulpit again in honor of his friend.

Eight of the 15 bishops who had at one time or another served under Bishop Quin, participated. Besides the candidate, himself, and Bishops Hines, Jones and Dicus, they are Bishop George H. Quarterman, of North Texas; Bishop C. Gresham Marmion, of Kentucky; Bishop Coadjutor Hamilton H. Kellogg, of Minne-

## Dr. Bayne, Leading Educator, Churchman, Dies in Chicago

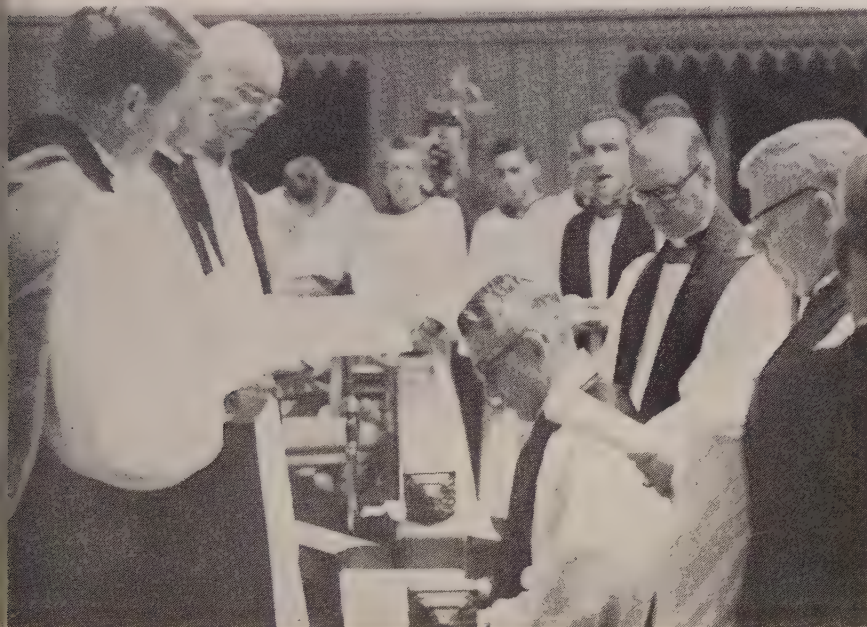
Dr. Stephen F. Bayne, Sr., father of the Bishop of Olympia (Wash.), and throughout his lifetime one of the outstanding educators in the New York City public school system, died Aug. 22 at the home of his daughter, Mrs. Verne Montgomery, in Downers Grove, Ill., a suburb of Chicago.

A native of New York City and graduate of City College, he held a master's degree from Columbia and a doctorate from Fordham.

He served for 51 years in the public school system as teacher, principal, district superintendent, associate superintendent and deputy superintendent. He was credited with changing many concepts in elementary education.

He brought his educational background into the life of the Church, serving as superintendent of the Sunday School of Trinity Parish's Chapel of the Intercession for 25 years.

Seventy-seven at the time of his death, he retired last May as senior warden of Trinity. He joined the vestry in 1922 and became a warden in 1941. He had been working on a history of the parish, but Bishop Bayne said he believed his father had not completed it in book form.



Houston Chronicle

Consecration Close-Up: The Rev. James P. Clements (center) kneels during ceremony. He is facing (left to right) Bishops Hines, Sherrill and Quin. Behind him, standing (left to right), are Bishops Harte, Kellogg and Goddard.

of the episcopate, but each time he ruled himself out. Elected Suffragan Bishop of Minnesota in 1949, he declined. Last year, when Texas was preparing to elect the first of two planned-for suffragans, he withdrew his name from nomination. His long-time friend, the Rev. F. Percy Goddard, rector of St. John's, Marlin, Texas, was chosen.

When the knock on the door came the third time, he accepted. He was elected April 13.

The consecration ceremony took place in Christ Church Cathedral, the scene of the only four other consecrations ever held in Houston.

The Rt. Rev. Henry Knox Sherrill, Presiding Bishop, was consecrator. He was assisted by Bishop Quin and

sota; Bishop Coadjutor Robert R. Brown, of Arkansas, and Suffragan Bishop Joseph J. Harte, of Dallas.

Rounding out the list but absent from the consecration were Bishops Frank Rhea, of Idaho; Thomas N. Carruthers, of South Carolina; Henry Clingman, of Kentucky (retired); Richard Watson, of Utah; James P. DeWolfe, of Long Island, and William Marmion, of Southwest Virginia.

The day before the ceremonies, the new bishop was presented with the key to a 1957 automobile. It was a gift of his parish, St. Mark's. He will be unable to use it, however, until the new models come out next month.

At a press conference prior to the consecration, Bishop Sherrill reported on his trip to Russia.

## DOMES OF THE ROCK

Jerusalem's Dome of the Rock, pictured on the cover, is located on a site sacred to Moslems, Christians and Jews. What was once the site of Solomon's Temple is today occupied by a Mosque called Al-Haram Al Sharif, or "Noble Sanctuary." It is the religious center for Moslems of the Middle East, second only to Mecca in the entire Islamic world. The Prophet, himself, is said to have made a miraculous journey to this place. But long before Mohammed, Solomon built his Temple here. During the Arab-Israeli fighting in 1948, thirteen bombs fell in this area and the Mosque was damaged. If war breaks out, this holy place may be one of the first battlegrounds, since it is situated almost between the lines.





Ed Maker, Denver Post

The college boys found that the clergy knew something about blocking tackles too. At left, Fr. Patterson hit by Oklahoma University star Bill Krisher, All American prospect for 1956.

## A New Kind of 'Huddle': Athletes Learn About God

*Hep talk and pep talk were aimed at stressing the importance of spiritual values ahead of merely playing a good game.*



Former Pro star Otto Graham (left) Tulsa University football hopeful Jim

For 250 high school and college athletes from 21 states, the football season is going to have a little more color this year . . . in a slightly different way. Locker room talk will probably center on what happened during their outing at Estes Park, Colo., last month. As one boy has already said, "a lot of us were real shook up."

He was talking about the first annual meeting of the Fellowship of Christian Athletes where hep talk and pep talk were mixed with "huddle sessions" on spiritual values. Fifty coaches, ministers (many of them former star athletes themselves) and top names in sports were there to tell the boys that this business of religion is a must in the life of the athlete.

This unique venture in the world of sports actually began two years ago. A basketball coach, Don McClanen of Norman, Okla., decided that if

sports stars could endorse breakfast foods, cigars or sportswear, why not Christianity too. Why not, echoed Branch Rickey, ex-general manager of the Pittsburgh Pirates, who promptly raised \$25,000 from Pittsburgh businessmen for FCA's first year. Other top athletes thought the idea great too. In January, 1955, some of them spoke to youngsters from Tulsa, Okla., schools about the program. Since then athletes, clergy and coaches have talked to 84,000 students in public schools, 1145 in colleges, 2000 adults and 2500 reform school kids in some 25 cities. Today, the interdenominational FCA has requests to hold rallies in 50 different cities across the nation.

Its board reads like a roster of All-American teams, including such names as Oklahoma University coach Bud Wilkinson; Kyle Rote of Southern Methodist fame; likewise, Doak Walker, former



all-pro halfback with the Detroit Lions and National football league scoring champ. All of them active, enthusiastic Episcopal laymen. Then there's the Rev. A. B. Patterson, Jr., who used to play football himself, now chaplain to the 900 Episcopal students at the University of Colorado.

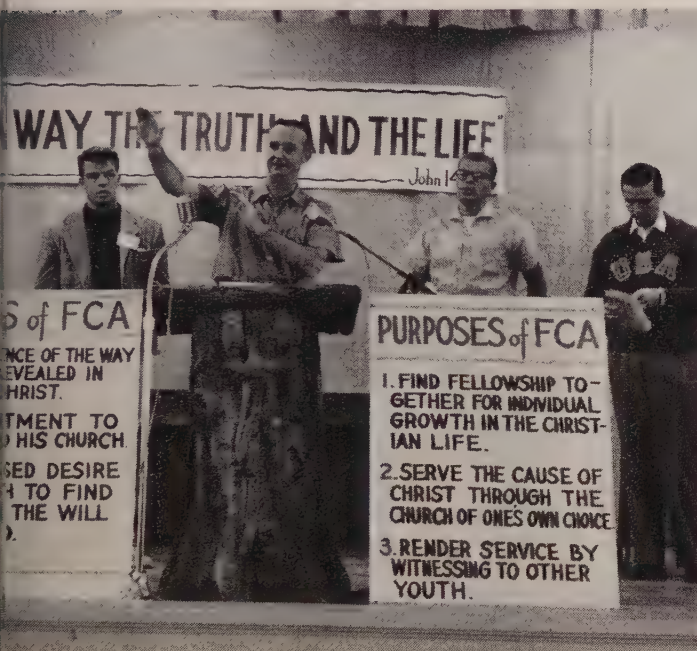
But the faculty that "kicked off" FCA's first annual meeting ranged from a Roman Catholic chaplain at Cornell to a Protestant member of the Billy Graham team studying for the ministry.

The conference opened with greetings from the nation's number-one golfer, President Eisenhower, and Secretary of State Dulles. Said the President: "... You will be invigorated for the months ahead by your work together, by mountains around you and the devotion within you. I wish you a successful meeting." Said Mr. Dulles: "I feel confident that those of you who have won a reputation and influence in the field of athletics can equally exert Christian leadership, and I am

Was the meeting a success?

According to the keynote speaker, Branch Rickey, the FCA program has a "potential beyond conception to remold America in one generation." Fr. Patterson believes that in the next five or ten years "it's going to be a tremendously effective program, eventually becoming an integral part of the total movement of Christianity."

Even in gridiron tips from players like Otto Graham, of Cleveland Brown fame, no opportunity was missed to stress the spiritual. He told a young hopeful having a hard time with a handoff play: "Football and Christianity are just alike. They both take hard work. You've got to decide you'll work at it if you want to be good. You may have to practice this handoff a thousand times a day, but if you really want to be good at it, you've got to get it down so good that you can't do it wrong. Same thing is true with this religion pitch, if you see what I mean . . ."



Ed Maker, Denver Post

Leading a song fest: Left to right, Dale Turner, Keith Wegeman, Bill Mann, Gary Demarest, J. R. Robinson.

delighted that you are undertaking this . . ."

The four days at the YMCA camp at Estes Park were any schoolboy's dream of having top coaches and football idols teach them the fundamentals of running, blocking and passing, but stressing first: God is the quarterback who really calls the plays in any sport.

"Look," said Temple Tucker, Rice Institute basketball star, "I'm not trying to say that God helps me when I make a hook shot, but I am saying that when the game is over and I know I have played it the right way, it helps me to know that God helped me play it that way."

"I always thought Sunday school was for sissies," said one of the 10 players from Oklahoma University. He credited Bud Wilkinson for his changed attitude and added, "if a guy like that believes, I'd be a fool not to."

In the lineup: Doak Walker; Harry Stuhldreher, one of Notre Dame's Four Horsemen; Steve Allen, Denver high school students; Fr. Patterson, Bill Krisher.



Branch Rickey (left) and Kansas basketball coach Phog Allen







**Suitable Start:** Both the name and temporary home of the Church of Christ the Carpenter, Marlette, Mich., couldn't be more appropriate. Nearly all the members of the new mission work for a trailer manufacturer. Coming out the "church door" is the Rev. David C. Patton, vicar-in-charge.

### A 'Canon of Straw?'

## Bishop Burrill Attacks Church Government; Urges More Authority for Eight Provinces

In 1907, General Convention adopted the canon that divides the Church's 87 dioceses and domestic missionary districts into eight provinces, with a president-bishop. The canon provides also that the provinces hold synod meetings during the two years the convention is not in session.

In recent years, the provincial system has been eyed critically by many. They wonder whether synod meetings are worth the time and expense when, like the Woman's Auxiliary to National Council, the provinces have no legislative power.

This month, Bishop G. Francis Burrill of Chicago launched a stinging rebuke against centralization of authority in the Church. He said General Conventions have become a "rubber stamp" for National Council policies, and that many clergy consider the council something of a "Vatican." He called the canon establishing the provinces a "canon of straw" for its failure to give the provinces any legislative power. Bishop Burrill suggested a general reshuffling of authority, so that the province could function as a liaison between National Council and the local parish or mission.

### Proposals for Provinces

Writing in the September issue of *Advance*, Chicago's diocesan magazine, the bishop proposed:

1. That the provinces rather than General Convention elect all National Council members. This step, he believes, would insure better national distribution of Council membership, make the Council more responsive to the thinking of the whole Church, and give synod meetings legislative effectiveness.

2. That matters of general Church policy be referred to the annual synods for debate and judgment. This would prevent presentation of prefabricated solutions to General Convention.

3. That the whole program and budget of National Council be presented to synod meetings a year before General Convention meets. Provincial special committees could make recommendations to the convention's Program and Budget Committee.

4. That the Presiding Bishop be authorized to have the president-bishops of the several synods meet with him at least three times a year as a cabinet or council of advice. This

would enable him to keep his finger on the pulse of the dioceses as well as the parishes and missions.

Although the last General Convention set up a joint commission to study the function of the provinces, Bishop Burrill said he was afraid the action was taken with only casual concern, and that the commission will report to the 1958 Triennial simply on the progress of the "status quo."

Turning to history, he said that the provinces have been a part of Church life for centuries.

### Reversal of Power

"All branches of the Anglican Communion have continued the provincial system and our Presiding Bishop is, in fact, if not in name, the Archbishop of the American Church. . . ."

"Unfortunately, when the provinces (in America) were established, no provision was made for an archbishop, and if there had been, his title would have been an empty one, for the provinces were given no power to legislate. Such a half-baked set-up has only served to complicate an elaborate machinery that is little better than useless."

He noted what he called the tendency in recent years to concentrate and centralize more authority in National Council, originally set up to administer Church affairs between sessions of General Convention.

"The General Convention," Bishop Burrill contended, "has become a sort of rubber stamp for National Council policies. . . . Indeed, if any delegate is brave enough to criticize the ready-made plans brought to the General Convention by the National Council, he is frowned upon as a 'disturber of the peace.'"

The result, he said, has been a gap between the Council and the parish and diocese. He added:

"Many clergy do not think of the National Council as their creative subject to opinion at the grass roots. They regard it more often as a sort of 'Vatican' superimposing a program on them from on high."

Bishop Burrill said his proposals are merely suggestions; that the details will require careful study. But the provinces are not given the power to function more effectively, he warned, the tendency will be for National Council "to be saddled with more and more of the functions of General Convention, and the life and work of the Church will be more and more forced into the hands of a few much overworked men."



## Bishop Delegation Visits India's Prime Minister Nehru

As long as Prime Minister Nehru is in power in India, Christian missions will continue and the Communists can only be an opposition party. This was how Bishop Arthur Lichtenberger of Missouri interpreted the views of the Indian prime minister who talked with an Episcopal delegation in New Delhi last month.

"From here," wrote Bishop Lichtenberger in *The Witness*, national church publication, "it appears to me more evident than ever that Mr. Nehru is a great champion of democracy and one of the best friends America has in the Eastern world." Nehru reminded the group that Christianity came to India in the first century. He disagrees with those of us people who denounce Christianity as a Western religion. But he also made clear, Bishop Lichtenberger declared, that Christian missionaries in India should not propagandize for Western culture.

Later the American delegation met with Rajkumari Amrit Kaur, India's Minister of Health and only woman cabinet member. She is also a Christian.

She hopes, Bishop Lichtenberger said, that Western churches will let Indians evangelize their own country but continue to support the missionary enterprise. She said communal parties — extreme Hindu nationalists who want an orthodox Hindu state — are fostering the anti-missionary campaign for political purposes, and the Communists are doing with them.

Bishop Lichtenberger became the acting chairman of the delegation when sudden illness forced its chairman, Bishop Norman S. Binsted, to return to Manila.

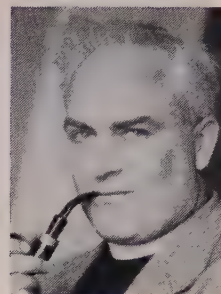
Purpose of the visit to India was to observe the Church of South India action, study its liturgies and services and report back to the church's Joint Commission on Ecumenical Relations.

The report is expected to help the commission decide whether to recommend to the next General Convention recognition of — and possible intercommunion with — the CSI.

Other members of the group included Dr. John W. Butler, rector of Trinity Church, Princeton, N. J.; the Rev. Gardiner M. Day, rector of Christ Church, Cambridge, Mass., and Clifford Morehouse, New York publisher.

## London Notebook

by Dewi Morgan



**HOW DO YOU DO!** The tradition that no Englishman speaks to a stranger without an introduction dies hard, so perhaps this column should say something about itself. In any case, the columnist wants the chance of saying "Pleased to meet you."

This column aims to bring you alongside the Church of England in its day-to-day life. It will be written in an office in Westminster, within a few minutes of the Archbishop of Canterbury's Lambeth Palace and Church House, headquarters of the administration of the Church of England.

This column wants to be your London contact. It will always be glad to get your queries about this part of the Church, which has been going for nearly 2,000 years and is daily discovering new things about itself.

**"Roman" Versus "Catholic":** When Shakespeare asked "What's in a name?" he must have had his tongue in his cheek. No one knew better than he the importance of a word. A very large number of the controversies of Christendom have arisen over a word.

One such controversy — though it does not promise to be unduly fierce — is bubbling in England at the moment. The word in question is "Roman." When you become a telephone subscriber here, the authorities allow a fair amount of freedom in the way your entry appears in the directory. Roman Catholics have chosen to drop the word "Roman" and refer to the "Catholic Church," "Catholic School" and so on. Anglicans naturally resent the implication that no one is Catholic unless he accepts the Vatican's directives.

One of the leaders on the Anglican side is Provost J. G. Tiarks of Bradford (Yorks.) Cathedral. So far he has had no satisfaction. He comments: "The principle that (telephone book) entries are normally made in accordance with the subscriber's wishes is obviously sound. But is it to be extended where the entry is misleading

and inaccurate? The official title in England of those of the papal obedience is Roman Catholic. No other title for them and their Church should be tolerated in the official publications of any Government department."

Tiarks' battle is not without effect further north. In Durham, 100 miles away, a Roman priest has been given permission to build a church and presbytery, but the local council has stipulated firmly that approval is conditional upon the word "Roman" being inserted before "Catholic" in all official records and documents.

**Canterbury Confusion:** If you're an archbishop you get no peace, even on holiday. Dr. Fisher spent his vacation in Austria and Switzerland, but even there he had reporters after him.

In Vienna, the great question was how to distinguish between the Archbishop of Canterbury and the Dean of Canterbury. The perennial confusion between Dr. Fisher and Dr. Hewlett Johnson causes no small concern, especially in Eastern Europe. Czechoslovakia recently published a book by Dr. Hewlett Johnson and billed it to be by the Archbishop of Canterbury.

Dr. Fisher pointed out that a dean's responsibilities were limited to a cathedral and its precincts. As long as the Dean observed the statutes, and was guilty of no serious moral misdemeanor, he was completely free to express his opinion on anything, and no sort of action could be taken against him. "It is one of the glories of the Church of England that it permits us to say what we think without penalty," said Dr. Fisher. He could have added that no body of men cherishes a greater variety of opinion than English clergy; few of them are hesitant about expressing their opinions.

**I QUOTE:** A speaker at the Trade Unions Congress, "It is more difficult to get a definition of automation than to get a group of theologians to agree on a definition of sin."



# Editorials

## The Man We Almost Forgot

Everyone at the Central Committee Meeting of the World Council of Churches in Hungary knew that something very important was happening behind the scenes. Top government officials came and went, WCC leaders visited Budapest frequently, and one night the Minister of Religious Affairs met with a small committee of the World Council until three o'clock in the morning. The results of these discussions were announced at the last meeting of the Committee. The Hungarian Bishop Lajos Ordass will be released from house arrest, the false charges against him will be dropped, and his integrity will be re-established.

Lajos Ordass is a man the Christian world almost



The Bishop of Chichester, the Rt. Rev. George K. A. Bell (left), talking with Bishop Ordass (pronounced Ordash) in Budapest during the recent World Council meeting.

forgot. Backed by the powerful international pressure of the church he represents, Cardinal Mindzenty has become for most of the world the symbol of Communist tyranny in Hungary. But long before Mindzenty was imprisoned by the Reds, Ordass had taken his stand and had paid the price of loyalty to Christ and to truth as he understood the truth. When he resisted the state's order to take over the schools in 1948, Bishop Ordass,

of the Hungarian Lutheran Church, was sentenced to two and a half years in prison for "currency offense." Since his release he has been under "house arrest" but has lived in his simple apartment in Budapest.

One of the tragedies of the situation is that the "bishops" selected in his place have been, so it seems, under the complete control of the People's Republic. Many of the leaders in the Hungarian church today are not trusted even by their own people. On the other hand, there are those who insist that the fact that they have "cooperated" with the Red government accounts for the measure of freedom which the Hungarian church has "enjoyed." It is difficult to know what the real truth is. Some of these collaborators may be heroes in disguise, playing a dangerous game for the sake of the Church.

In the meantime there are the real, bona fide Christian witnesses who have refused to compromise. We are sure that Lajos Ordass is in this company. No matter what else may be wrong about the Hungarian church, this man is a credit to the entire Christian world.

## The Ecumenical Patriarch

Constantinople was once the center of the world. While Europe was in darkness, this Byzantine city was a city of light. Long before any really great church was built in the West, the Church of the Holy Wisdom, Santa Sophia, dominated the imperial metropolis of the Eastern Roman Empire. In 1453 the city finally fell to the Turk and has remained in his hands now for over 500 years. All but the memory of that great empire is gone. Here and there one sees an ancient Byzantine church still standing. Many of them were demolished in the cruel massacre of last September. We have seen with our own eyes ten churches completely destroyed by the Turks and many more damaged beyond repair. Fewer relics were treated as if they meant nothing in a world gone suddenly mad. Santa Sophia, perhaps the noblest church ever built by Christian hands, is now a museum. Near the ancient city wall we saw an ancient Byzantine church being restored, with mosaics beautiful beyond our telling.



of the massacre! Why did the Turk wish to destroy these Greek churches? Some say it is because of Cyprus and the desire to make a demonstration. Others say it is deeper still than that. The Turk is slow and perhaps there has been a long smouldering jealousy of the prosperity of many Greek merchants in Istanbul. Some few people seem to think that the British Foreign Office inspired the Turks to make these demonstrations just to show the Greeks that they do not like what is going on in Cyprus. This we cannot believe, although it was told us for truth by a man we greatly respect.

In the midst of this confused picture there is a man who is worthy of the highest traditions of his predecessors. This is His All Holiness, Athanasios, Patriarch of Constantinople. For many years he has been a citizen of the United States. Although a Greek by birth, today he is a loyal citizen of Turkey, since his residence is Constantinople. Once, long ago, the Patriarch's cathedral was near Santa Sophia and this great church was the Patriarch's cathedral. Perhaps this thought sometimes comes to the mind of His All Holiness. But there is no bitterness, no hatred of the Turk, no desire for vengeance in his great soul. He believes that the love of Christ is more powerful than the hatreds of men. Again in our day there is light in Constantinople and much of the world remains in darkness.

## Political Double Talk

In election year is a trying time for men and women who believe in truth and like honest talk from their leaders. As we listened to both political conventions a few weeks ago, we wondered how gullible the professional politicians think the American people are. There are many people who believe that we are a nation of gluttons and that we want a diet of corn and more corn. The New York Journal refuses to go along with this idea. Even if there is some truth in it, we do not think that it follows inevitably that politicians should always pitch their lines to the lowest common denominator. There

is such a thing as truth and no man can be called honest who does not respect it even when the saying of the true word does not seem politically expedient.

A leader does not ask where the crowd wants to go and then run up to the front of the procession and wave a flag. The big men of history have pointed the way and have had the integrity and the force of personality, the intelligence and the skill to help other people move in the right direction. Today the ideal politician seems to be the man who can please the most people, right or wrong.

Every student of American foreign policy knows that too many of our decisions have been made for domestic political reasons. One clear case is the support of the State of Israel for the obvious purpose of winning the Jewish votes in the larger cities. One president made no bones about this. He even recognized the State of Israel before it was created, or at least before it was officially declared. But that is now history.

Neither of the two platforms today contain a really honest statement on civil rights and neither faced up to many of the basic issues before the nation. History indeed seems about to repeat itself in the same old way. If this happens, then we are in for another round of promises of "everything to everybody." And people will sit back and listen and wonder "which party can do *ME* the most good?" This amounts to government by pressure groups. Few of us are asking "what is really good for America and for the whole world?"

Now we could leave it at that, and be content with being "against sin." For this is one of the manifestations of our sinfulness, this desire to have everything our own way. It isn't enough to point up the evil. We know that the Christian cannot jump out of history. He has to make the best of things as they are, but he doesn't have to like it. The very least he can do is to remember that the Lord requires truth in the inward parts. He can refuse to be duped by the insincere promises of men more anxious to be in office than to serve this nation under God.





# ECUMENICAL REPORT...

*A Comprehensive Report of the Mission of the Church throughout the World*

## Hungary: A Land of Undercurrents Where "Freedom as We Know It Does Not Exist"

"Pray for us." That phrase haunts me for, more than any other phrase, it was heard by World Council members as they mingled with Christian people in Hungary before and after church services, at odd moments on the streets, whenever the people had a chance to say a word. It was very touching to be so addressed and know the words were filled with meaning far beyond the usual Christian exchange of "pray for us" on leave-taking of Christian from Christian.

So many have asked me what was it like behind the Iron Curtain? I find it very hard to say. The country seems outwardly calm and prosperous and the people content, but there is an intangible undercurrent which is very disquieting simply because it is below the surface. "Pray for us" is one mark of it.

The window of my room in Galyateto overlooked a plain which extended not very many kilometers away to the north and touched the borders of Austria, Russia and Rumania. On a clear day I often imagined I was looking into all three countries at once, with no Iron Curtain separating them. But as I left Hungary at the border ready to cross into Austria, the heavily armed guard, the twenty-five foot strip of no man's land, the lookout towers closely spaced and the barbed wire but recently taken down and rolled up in plain view, gave a very tangible understanding of how difficult it has been to leave the country and how dangerous to try, or to enter it for that matter, especially when visas are not always easily procured, although for official World Council members there was no difficulty.

This single experience behind the Iron Curtain was sufficient for this writer at least to know for sure these few things:

► Freedom as we know it does not exist there.

► The Christian Church is carrying

on its work with more widespread effectiveness than one imagined, but must always "watch its step."

► The people are grateful for the interest shown by their Christian brothers in having such a meeting in their country, and are praying for them.



**Universal Language:** Smiles and stares know no linguistic boundaries. These Budapest youngsters are looking with wonderment at a busload of World Council members. Everywhere the delegates went in Hungary, they were greeted with the words, "Pray for us." "We assured them," says the author, "that we would."

► "Pray for us" is more than a phrase—it is the expressed need for hope and survival and courage which our prayers must help sustain. We assured them we would pray for them.

\* \* \*

One of the most important items produced at the Galyateto meeting was a statement on international affairs which should receive careful attention in all parts of the world. Since there was not room in the last "Ecumenical Report" to include it,

here it is in full. With a covering letter by Dr. G. K. A. Bell, Bishop of Chichester, this statement will be sent to all member churches.

"The Central Committee of the World Council of Churches, meeting in Hungary, has been once more impressed by the way in which barriers of race, ideology and tradition have been overcome in Christ. Among the matters specially considered has been the part of the churches in the building of a responsible international society. This means a society where

men can act in freedom with consideration for the needs and rights of others; and where the several members have regard for the well-being of one another and that of the whole family of men. Such a society must recognize its allegiance to God who is the Sovereign Ruler of the nation. In the light of its discussions, the Committee claims the attention of churches to certain matters which are of the greatest importance for the welfare of the people of the world.



by James W. Kennedy

"Man is in danger physically, morally and spiritually. As followers of the One Who loved all men and bore the burden of their sin and suffering, we cannot be indifferent to man's peril.

"A great gulf separates rich and poor on an international scale. In this the churches cannot acquiesce, but must strive with all their power to bridge this gulf. Therefore the processes of economic growth must be understood and aided in order that rapid social change may be so guided as to advance the interests of the peoples. Social justice must be pursued between the nations as well as within each nation. The churches in countries with more favorable economic and social conditions have a particular responsibility to express in deeds their common humanity with all poor, oppressed and suffering people, and to urge their governments to base their policies upon recognition of the justice of this principle.

"When one nation dominates another politically or economically, the dependent or subject people is deprived of the possibility of developing a fully responsible society. Many dependent peoples are demanding self-government and independence for their countries. The churches within and without these lands must appreciate the urgency of this demand and must stand with the people in orderly progress towards these goals. In multi-racial societies they must recognize the claims of justice and boldly exercise a reconciling and constructive influence.

"Mankind is fearful of actual or potential danger from experimental tests of nuclear weapons. We call upon the churches to appeal to their governments and the United Nations to negotiate such an agreement for the discontinuance, or limitation and control, of these tests as to end any such danger. Provision must be made to safeguard both the health of the people and the security of the nations. In order that human resources may be directed towards constructive ends, the churches should continue insistently to press for an adequate sys-

tem of disarmament and a peaceful settlement of the unresolved issues which confront the world.

"The world wants peace, but will not gain it unless men are ready to make sacrifices for peace and to abandon practices which make for war. To move out of a state of "cold war" into one of real peace, requires respect for truth under all circumstances. People must not be subjected to deliberate misrepresentation and false propaganda. They must have access to information and be free to discover the truth for themselves.

"People must be free to travel, to meet and to know their neighbors,

in it in church, school or youth meeting.

"We call upon all Christians to lay these matters to heart and to seek these ends in a spirit of prayer and penitence for past failures and in the name of their Lord and Master, Who is the Way, the Truth and the Life."

\* \* \*

Have you made plans in your parish for the study of "Empty Shoes"? Order from the National Council, 281 Fourth Avenue, New York 10, New York. This book, prepared by the Joint Commission on Ecumenical Relations, is the authorized church-wide study guide on the Church of South



**Backdrop for Deliberations:** Not all business was conducted in Hungary. WCC's divisions, commissions and departments met with this mountain as a backdrop in Herrenalb, Germany. In its summary statement at Galyateto, the WCC Central Committee spoke up strongly for the preservation of such peaceful scenes as this by calling for "discontinuance or limitation and control" of nuclear weapons tests.

through personal encounter to seek understanding and create friendship, and thus to achieve mutual confidence and respect. They must also be free to choose by whom and in what way they wish to be governed. They must be free to obey the dictates of their consciences. They must be free to worship God, to witness to their faith and to have their children educated

India. The official delegation of five have returned. Watch for articles in church papers and opportunities to hear them in your area for first-hand impressions.







# College Work at Tuscaloosa

by Emmet Gribbin

When deans, house mothers, faculty members and fraternity rush chairmen welcomed the Class of 1960 to college and university campuses this fall, they welcomed them to an academic world in the throes of a careful self-scrutiny. Faculty, administration and alumni committees of many kinds are wrestling with basic problems of purpose, aims and strategy, as well as the logistic problems of how to house, feed and teach the ever increasing multitude of students.

Those responsible for the Church's ministry to the campus are also studying long range strategy and are now serving increasing numbers of students, faculty and administration personnel. Five years ago the Diocese of Alabama undertook a bold and expensive experiment, a deliberate departure from the strategy for

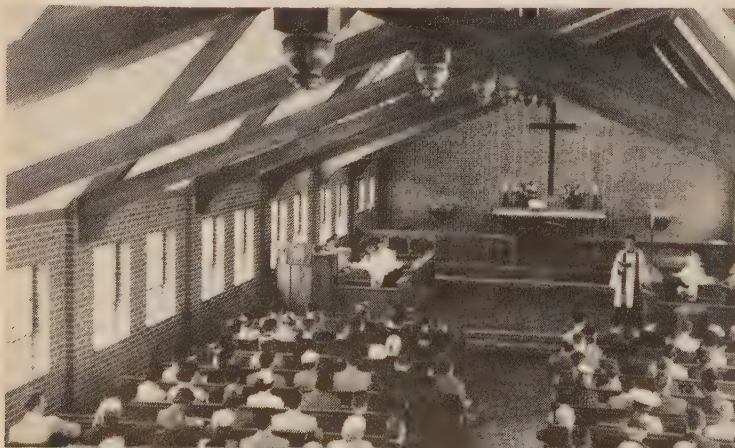
College Work which our Church has followed in recent years. Something has been ventured at Canterbury Chapel on the University of Alabama campus which has not been tried elsewhere, at least to the same degree. The diocese has provided such spacious buildings, an ample staff and so much financial support that a *large*, worship-centered, student church could be developed.

The usual pattern of our Church's College Work is "parish-centered." This has been the emphasis urged by the Division of College Work of the National Council, and in the very large majority of campus situations it is unquestionably the right emphasis. "Parish-centered" College Work seeks to bring students and faculty into the normal life of an active parish.

There are quite a few situations, however, where this

Chaplain Gribbin publishes the banns of matrimony to a student-faculty congregation that fills even the front pews.

Student activities can run a wide gamut, from holding meetings to making Palm Sunday crosses, like students:





is difficult or impossible because of such factors as the location of the parish church or the multitudes of students. In such cases a student center with a small chapel, or perhaps just a large house, is often provided by the diocese to serve the students as a place for worship, study and recreation. With few exceptions our Church's ministry to the campus is carried on through either a parish or a student center. In either case all our Church's work with students seeks to be worship-centered in its emphasis. Although participation in discussion groups is encouraged and tons of spaghetti and tanks of coffee are served, the primary invitation and exhortation is always, "Come to Church."

The Church's ministry to the University of Alabama was parish-centered for 110 years. Through those years the rectors and parishioners of Christ Church, Tuscaloosa, carried on a devoted and fruitful ministry to students. In 1941 a student center type of ministry was inaugurated when a large frame house, known as Foster House, was rented to serve as a chapel, student center, dormitory for 10 students and apartment for the resident chaplain, the Rev. Charles Douglass, who also assisted at Christ Church. After Mr. Douglass became a Navy chaplain in 1945, the rector of Christ Church, the Rev. DuBose Murphy, and the assistant Dean of Women, Miss Jennie Morris Howard, carried on the work of Foster House until the Rev. George M. Murray, himself an alumnus of the university, arrived to become chaplain in 1948.

As the Foster House facilities and those being used on other campuses in the diocese were all inadequate, a diocesan-wide campaign to raise large capital funds was undertaken in order to build student chapels and other facilities at Auburn, Tuskegee Institute, Alabama College for Women and the University of Alabama. Under the leadership of interested laymen and of Alabama's Bishop Charles C. J. Carpenter, over \$300,000 was raised by 1950, and the Diocesan Advance Fund is still making substantial contributions to Auburn.

By the end of this decade the diocese will have invested close to \$400,000 in its College Work building program. From these diocesan funds and other sources approximately \$200,000 was made available in 1950 for the purchase of an acre of land and the construction and furnishing of buildings to serve the University of Alabama. A large site was secured across the street from one of the dormitory sections of the campus, and in

1951 three buildings were completed. They are of brick, and stand in a spacious grove of trees.

The chapel, itself, runs through the block, is 114 feet in length, and was designed for 225 persons in the pews and 24 in the choir. The chancel (the largest in Alabama) is the same width as the nave, and 20 can comfortably kneel at the altar rail. Connected to the chapel by a covered cloister is Canterbury House, a building of about the same outside dimensions as the chapel. Here are the recreation, study and Sunday School rooms, the library, the well-used kitchen, the chaplain's study, an office for his assistant, and rooms for four students who do all of the janitorial work. Next door to Canterbury House is the chaplain's home, a well-planned house with five bedrooms. The chapel, itself, and the library in Canterbury House are both air-conditioned.

Before these buildings were constructed there was much discussion among the bishop, the rector of Christ Church, the chaplain and various diocesan and local committees as to what kind of buildings were needed and what strategic approach to student work was desirable in this particular situation. The final decision was to make the chief building a large chapel in order to implement the strategic plan of providing the students with a worship-centered student church. The ministry to the students was no longer to be part of the Christ Church parish program, and no longer to be organized through such student center type facilities as at Foster House. Canterbury Chapel would be a church for students, a large worshipping fellowship with a full-sized church building and student center facilities in addition.

Not everyone agreed with this decision. Many predicted that students would not attend church in large numbers, and many felt the chapel was too large and would never be filled. The only statistics available were on the side of these critics. From 50 to 75 students had usually attended Christ Church every Sunday before Foster House was opened. On Sundays when the Foster House altar was moved from the back hall into the lounge and set up for services, about the same number attended, although on special occasions the crowd would overflow to the porch and sit on the hall stairs. There were no statistics to support the belief that attendance would be much better in a large church building, but the venture of faith and hope was made, the chapel built, and the first services held there in the fall of 1951.

From the opening weeks, attendance grew steadily

*continued on page 32*

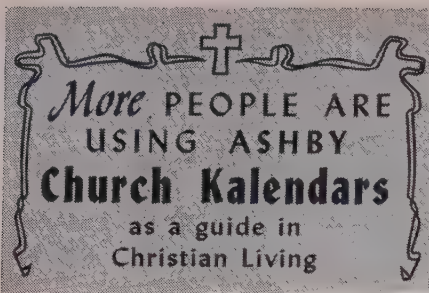
Murray and Chaplain Gribbin receive portrait from top of Canterbury at Anglican Congress.



At the Spring Retreat at Alabama's diocesan camp, some of the girls submit a petition to the senior warden.







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# BOOKS

Reviewed by Edmund Fuller

There are two recent volumes in the splendid and growing Library of Christian Classics.

**CYRIL OF JERUSALEM AND NEMESIOS OF EMESA (Vol. IV).** Ed. by William Telfer. Westminster Press. 466 pp. \$5.00.

Cyril was bishop of Jerusalem at various times during the late Fourth Century. He was at the center of controversies in a particularly turbulent era of the growing Church, following close on the heels of the great Arian dispute which had been resolved at Nicaea, and marked by one of the earliest signs of irreconcilable schism between the Churches east and west.

Cyril, at various times, was attacked for what today's vernacular might call "being soft on Arianism" (whereas his orthodoxy is established) and for selling costly church ornaments, which he did to feed the needy in a time of famine.

But the intramural struggles in which Cyril's career was involved are unimportant beside his great work of laying "the whole foundation for a baptismal catechesis that was to be one of the chief glories of the Church of Jerusalem."

This book offers extensive selections from Cyril's catechetical lectures delivered, during Lent (in itself then a newly emerging idea), in the ancient Martyry, or basilica of Constantine.

The lectures, an eloquent statement of the Faith, in Canon Telfer's phrase, "bring to us the voice of the ante-Nicene Church," though delivered a quarter of a century after Nicaea.

Nemesios, bishop of Emesa in the Fourth Century, wrote a discourse "On the Nature of Man," which is a curious blend of ethical polemics, Christian doctrine, anthropology, and early medicine (he knew Galen enough to quote him extensively and even correct him). The book has had a strange history of loss and recovery. Canon Telfer's own translation is the first of any sort in English for 300 years, and the first from the original Greek. As the editor remarks: "The work itself is an expression of the Christian spirit unique among

patristic writings, as well as a sound of knowledge of non-Christian thought, otherwise lost to us."

**EARLY LATIN THEOLOGY (Vol. V)** Ed. by S. L. Greenslade. Westminster Press. 415 pp. \$5.00.

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# What the Younger Generation is Asking . . .

A LETTER FROM a clergyman sums up a question faced by people of every age:

"I have been counseling with a family in which two boys have developed a bad habit of lying. The boys rarely tell the truth and the parents are anxious to do something about it. Do you know any book dealing with this problem?"

Before thinking of books, it is well to consider the whole problem of lying. Is there any one of us who does not face it? While we wrestle with it, we sometimes forget that we are teaching each other. The very young in particular are inclined to take on the code of behavior adopted by those around them.

A contemporary verse shows this:  
"I mustn't lie, say my relations,  
But judging by their conversations,  
Especially when polite and formal,  
I guess, in course of time, it's normal."

We might debate for a long time on whether our first lie was told of our own initiative, or whether we "learned" to lie.

Certainly we can imitate the fashion and increase our practice of deceit if we allow outside influences to drive us to it.

Our Victorian ancestors had a way of tagging the unfortunate offender—He was said to have "a naturally deceitful nature," or "a naturally open disposition." We now know that early dishonesties are usual, and that we need to learn to overcome the tendency to lie.

There are many kinds of untruth, and many reasons for lying. Very young children tell "tall stories," not because they are deceitful but because they live naturally in the world of fantasy. With their active imagination constantly influencing their thinking, they cannot at first differentiate between fact and fancy. Instead of punishing them for their fabrications, we can help them, by the time they are about seven years old, to see what is "pretend" and what is really true. We want the "pretend world" to be accessible, but to be recognizable.

As we grow, there is a very thin line between an elaborated story and a lie. I have heard adults repeat a



## "LYING"

*Answered by Dora Chaplin*

child's story in front of him as a "cute joke." The child thinks unconsciously, "The grownups seem to think that's clever; I must try it again." He is confused, later, when he is punished for trying the same method to get himself out of a scrape. Soon he finds that there are classmates who think the art of lying is very clever, especially when one is not found out. This leads to the development of cheating and of "getting away with it" as an accepted way of life in school and for the rest of his life.

Why do we lie? Generally because we are afraid. We want to reassure ourselves, others, and even God, that we are better than we are. Even in our prayers we try to convince God that we have noble motives when we have not. Lying is thus an attempt at escape, an escape from hard reality or from punishment. It is also, as we saw, allied to a desire to be "fashionable" and "smart."

A young child may have smothering love poured on him, an expensive education, and many possessions. In his heart of hearts he wants to be a person, and he often lies to improve his status with old and young, or because he is afraid of losing their affection. We need to give each other *unselfish* love which, while it affirms affection, even respect, does not possess or strangle the other with over-indulgence. If we are allowed to be what we are, and are loved for what we are, we have no need to dissemble.

Most children develop a strong ethical sense and are convinced that the worst kind of lying is the one that allows someone else to be punished for what you have done. Unfortunately this does not mean that such lying is uncommon.

There is a distinction between the conventional "white lie" or "fib" and

the downright falsehood. The older generation pretends to be perfectly clear about this. We tell white lies to avoid hurting feelings or to protect others (or ourselves); but how can the young know this or be able to differentiate? They simply assume that the truth is not important. They are taught to say, "Thank you, Mrs. . . . and So, it was a lovely party" when they have been miserable. How can they know that this is different from "No, I did not steal the cookie," when they did?

We are all apt to expect and demand higher standards of scrupulous honesty from others than we attempt to maintain in our own lives. If we want those around us to be honest, we must watch our own standards.

A book often helps, and for our correspondent I would suggest the following. Each has an excellent section on lying and how to deal with it:

**Stop Annoying Your Children**  
W. W. Bauer (Bobbs-Merrill)

**The Parents' Manual** by Anna W. . .  
(Simon & Schuster)

**Exploring The Child's World**  
Helen Parkhurst (Appleton-Century-Crofts)

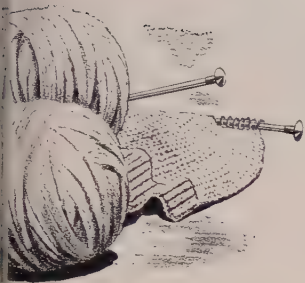
The best summary I know comes in the latest version of G. B. Shaw's *Pygmalion*, appearing on Broadway as *My Fair Lady*, when the heroine says in effect, "It's not what you pick up as you go along, but the way you've been treated that counts."

**Do you have a problem Dora Chaplin might help you solve?  
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# Spiritual Sticks and String

by Betsy Tupman Deekens



As many of the clergy point out, the Bible has not been completed. It's still being written today in the lives of people who are learning spiritual lessons from their daily activities. More important, they're sharing what they learn with others—by word, deed or just plain being the kind

of people they are! One of these is Esther H. Davis of South Pasadena, Calif., author of this article. She draws a fitting parallel between knitting garments and "knitting spiritual lives."

As she tells it:

Eight years ago I started knitting and I've been doing it ever since. In that time I've turned out eleven dresses, four sweaters, two bed jackets, a baby blanket and various other items. No matter how much I do I never cease to marvel at the amazing results that can be obtained with two sticks and a piece of string. With this equipment and a set of directions the possibilities are almost limitless.

I'm lucky to have an excellent instructress and when I follow her directions I always end up with perfectly fitting garments and flawless patterns. Once, tho, I thought I knew better than she did. I worked out alterations to make the neck of a dress more in keeping with the way I thought it should be. The dress was finally finished, put together and sent out to be blocked. It came back completely unwearable. The neckline was impossible, and I was faced with the task of taking the dress apart, raveling out two-thirds of the waist, and reknitting it the way I should have in the beginning. I learned my lesson. Ever since I have followed the instructions given me.

It's too bad we can't learn our lessons as easily in our "spiritual knitting." God starts us out with all that we need and, if we would only use the equipment He gives us in accordance with His directions, we would have a better piece of work to present to Him when He calls us home. All too often we don't like the needles He has provided: our heritage, environment and talents, great or small. We may find ourselves with the small, exacting, "number one's," when what we really want are the adventuresome, bold and showy "number twelve's," giving quick results for very little effort. Or we criticize the yarn, measured out to us daily

in the form of minutes and hours. For some the colors are bright and mixed, while others find theirs more subdued and even somber. The size of the balls varies too. But whether we have enough yarn for a single square or a whole afghan, God has a pattern for each of us with a sufficient supply. It isn't the size that matters but the quality of the knitting and whether we followed His directions.

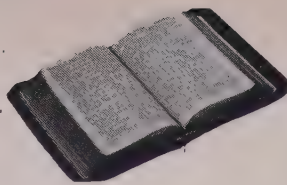
When we try to work according to our own ideas and wishes, we are apt to end up with some pretty messy results. I was lucky with my dress, for while it was a lot of work I could still rip it out and re-do it correctly. But when we misuse or waste the time God gives us each day, there is no going back to change the results. Whatever we do has to stand. Our finished piece of work will be just that much more inferior because of our carelessness. That is why it is so essential that we discover God's plan for us early in life and then go on to do everything His way.

We Anglicans are fortunate indeed that we have such explicit and easy-to-follow instructions. In our Church there is the liturgy, perfect in its simplicity, yet comprehensive enough to cover every aspect of our lives. We have our priests to bring us the directions and interpret them for us. If we heed what they tell us and attend to the ritual laid out for us, we have a glimpse of the pattern. Not in its entirety, of course, but enough so that we can work intelligently toward a known goal. We will learn that the pattern has been tailored to fit our needs and abilities and so is right for us. In this rightness we will find our ease of accomplishment and our pleasure in doing.

Has your knitting been clumsy and uneven lately? Even worse, perhaps you don't even know you've been doing any. Now is the time to ravel out the pattern of your life and reknit it according to the Right Instructions. Get out your needles and sharpen the points. Wind up your yarn into a smooth, neat ball. Avail yourself of the sacraments, spend time in church, read the Bible and pray for those Right Instructions.

Then, let nothing stop you until the last stitch is taken and your work is finished, as perfect as you can make it, complete and acceptable in the sight of God. Then you can look in wonder at the lovely pattern, clearly visible, and marvel at what God has made of your life, using His directions and your cooperation with those two sticks and a piece of string.





Second Series: Bible Doctrines—Number 3

# God the All-Knowing

*A Continuing Bible Study by Robert C. Dentan*

*Genesis 11:1-5; I Samuel 16:1-13;  
Psalm 139:1-6; Matthew 6:1-18;  
John 2:23-25; I John 3:20*

IF GOD IS ALL-POWERFUL, He must be all-knowing too. Throughout most of biblical history men understood that this was so. But we must remember that the full implications of God's self-revelation came only gradually and the Bible still contains traces of an older point of view. Primitive man thought of the gods as having much more knowledge than men, but not as knowing everything. There are some passages in the Old Testament, part of the Hebrew inheritance from earlier times, which reflect this more limited conception of God's knowledge.

The first of the passages to be examined here illustrates this early theology (Gen. 11:1-5). The story is that of the building of the Tower of Babel. The people of Babylon are represented as trying to obtain security for themselves by building a tower to reach the sky. The oldest version of the tale no doubt pictured an attempted assault upon the dwelling place of the gods. In the Hebrew version, however, the purpose of the tower is never made clear and the story is told merely to illustrate the absurd presumption of a fallen race. It is taken for granted that there is only one God, but we cannot help noticing that God has to "come down" (v. 5) to discover what was going on.

It is doubtful that the Hebrews in historic times ever thought of God as really having to acquire knowledge in this way. Such stories were told simply because they were old and picturesque and could be used to exemplify great truths, but the conception of God which they contain had long been outgrown.

The men of the Old Testament understood perfectly well that the omnipotent God who created heaven and earth also possessed all knowledge and did not need to be instructed by

anybody. This is a frequent theme of the philosophical Wisdom Literature (Job, for example), but was also part of the theology of daily speech.

One popular account of the manner in which God chose David to be king expresses the theme of Divine Omniscience in classic form (I Sam. 16:1-13). It was said that when the prophet Samuel came to visit the family of Jesse, believing that the future king of Israel would be found amongst them, he was first tempted to select Eliab because of his handsome appearance (6). But it was revealed to him that the man whom Yahweh had chosen was the youngest and apparently least important member of the family. Samuel could judge men only by their superficial qualities, but "... the Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh upon the heart (7)."

This was the aspect of God's omniscience which seemed most important to men of the Bible. It seemed wonderful that the Lord knows all the secrets of the universe; but it was even more wonderful that He could look into the human heart and know all man's hidden thoughts and impulses. This profound and sobering thought has never been put into finer words than those of the very late Psalm 139: "Thou knowest my down-



sitting and mine uprising, thou understandest my thought afar off (2). If we contrast the sublimity of the verses with the crudity of the idea of God in the Babel story, we shall have some real conception of the gradual refinement of the theology of Israel which took place during her long history.

The New Testament view of God is of course, precisely the same. In the Sermon on the Mount the thought of God's secret and all-encompassing knowledge is a theme which occurs repeatedly in our Lord's discourses of almsgiving, prayer and fasting. The test of value to be applied in each case is not the opinion of men whose imperfect understanding is based only on what they see, but the judgment of the heavenly "Father which seeth in secret (4, 6, 18)." It is as imperative for men to be reminded of this principle today as it was for the contemporaries of Jesus. The thought of God's omniscience is not an academic theological principle, but a doctrine which has the deepest significance for our moral and spiritual life.

In the tradition represented by the Gospel of John, Jesus Himself is represented, even in His life on earth, as sharing the unclouded vision of the Father: "... he knew all men. And needed not that any should testify of men: for he knew what was in man (John 2:23-25)." The Synoptic Gospels do not lay so much stress upon this, but we can hardly doubt that theologically the Fourth Gospel is right. The eternal Son of God who lives in us and we in Him certainly knows the secrets of our hearts. To realize this, even momentarily, is to experience some of the purifying power of His presence. It is the knowledge of antidotes for the poison of hypocrisy and pretense and the best cure for the anxiety and frustration which it gives rise to.

At first glance, the thought of divine omniscience might seem merely terrifying. One whose mind is filled with dark, uninhibited passions (as to a greater or less extent this is true of all of us) may find it intolerable to know that there is no corner of his mind so remote as to be hidden from God's knowledge. Judgment will be an ever-present reality. But the Bible shows us also the other side of the picture. God is not only our judge. The All-knowing is All-loving too. He understands us better than our neighbors do and better than we understand ourselves. "If our heart condemn us, God is greater than our heart and knoweth all things (I John 3:20).





**Reinhold Niebuhr  
writes about**

## THE CHRISTIAN FAITH and the CHRISTIAN CHURCH

BETTER FROM a layman, residing in the Southwest, presented some interesting problems for thoughtful Christians. My correspondent was evidently a very religious man, but he said that many of the "beliefs" of the Church were meaningless to him. Furthermore, he insisted on the text, "their fruits shall ye know them", and judged by that text he did not see the lives of Christians in the Church very inspiring. He wanted to know whether it would not be better for the Church simply to insist on the facts of "the Sermon on the Mount." He felt that would yield more fruit than the "beliefs" which the Church propagated.

Of course I could not answer this letter very adequately because I did not know whether he was critical of the basic articles of faith of the Church or whether he was referring to the type of belief which made certain "propositions" the basis of salvation. If it was the latter case, his criticism was well taken; for Christianity degenerates under certain types of orthodoxy into a system of belief which does not challenge the sinful self essentially in order that repentance may bring forth the fruits of "love, joy and peace". It merely asserts that belief in certain propositions guarantees salvation. This is an arid form of orthodoxy, and it is easy to see that it can be fruitful because it does not touch the soul of man in any creative

But when my correspondent went on to say that he would prefer more emphasis on the Sermon on the Mount, I began to wonder whether he was a belated ethical idealist, who found everything in the Christian message irrelevant except its ethics. The Sermon on the Mount contains a very real ethic of nonresistance: "turn the other cheek" and "walk the second mile." It is one of the mysteries of our religious life that, according to a recent magazine article, 90 per cent of American Christians thought they lived by the precepts of the Sermon on the Mount. This certainly represents a very great self-deception. For the Sermon on the Mount consistently presents the ultimate in ethical conduct. It is, if one were to use a mathematical analogy, "ethics in the nth degree". If one took the Sermon seriously as a possibility for ordinary conduct, it would drive men to despair. It is, in fact, a perfect proof that the Gospel, which contains a very rigorous ethic, is not primarily an ethic but a promise of redemption from self, through pardon and power mediated in Christ. It deals primarily with the commandment rather than the norms, of our life. It cannot be understood except from the standpoint of the Pauline analysis of self-contradiction in the human soul, expressed in the confession: "the good that I would do, I do not; and the evil that I would not, that I do; woe is me, who will deliver me from the body of this death?"

To deal with this predicament of man in terms of the Gospel is not to lose confidence in certain propositions. The Sermon on the Mount may be symbolic of "the good that I would do" and of the indeterminate character of that good. But until we recognize the inner contradiction in man which makes this good an immediate impossibility, though always an ultimate possibility, we have not come to grips with life according to the Gospel. It is a nice question whether this critic of the Church was critical of an arid form of orthodoxy or of the substance of the Gospel; and whether his reference to the Sermon on the Mount was simply a plea for moral integrity or an expression of confusion about the moral possibilities of life. END

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# Action, Camera, Clergy!

by Malcolm Boyd

How have Episcopal priests and bishops been portrayed on the screen?

This year's Paramount release, *The Leather Saint*, aroused my curiosity and I undertook some research at the library of the Academy of Motion Picture Arts and Sciences in Hollywood.

Back in 1935, Edmund Gwenn portrayed an English bishop in MGM's *The Bishop Misbehaves*. The plot concerns the efforts of a young girl to get even with a fellow who absconded with a valuable invention concocted by her father. She is aided in her endeavor by a bishop whose hobby is detective stories.

The bishop figures importantly in the story by "stumbling onto the hold-up plot hatched by the others and, while things get hot for him at various stages of the proceedings, in the end everything's hunky," according to *Variety's* review at the time. "The man of the cloth is played effectively by Edmund Gwenn. He makes the part a particularly cute one . . ."

"A sophisticated Christmas carol" was *Commonweal's* comment about the big Samuel Goldwyn picture issued for Christmas release in 1947, *The Bishop's Wife*. The film was

based on the Robert Nathan novel bearing the same title.

The novel deals with an Episcopal bishop whose worldly mania is to build a cathedral. To further this aim, he is depicted as kow-towing altogether too much to an elderly and wealthy woman parishioner and neglecting his wife and children somewhat dismally. David Niven portrayed the bishop in the film; Cary Grant, the angel, and Loretta Young the bishop's wife.

While the original outline of the plot was largely retained in the motion picture adaptation, Nathan's bishop "was made human for the screen and endowed with a 'potential' for goodness," according to scenarist Leonardo Bercovici, quoted in the *New York Times*. The bishop is, in the film, changed by the angelic visitation and his basic kindness is thereby brought forth.

Critic Philip K. Scheuer of the *Los Angeles Times* noted, however, the difficulties raised by the angel's falling in love with the bishop's wife. "This is a development that may well have embarrassed God; it embarrassed me; but it did not embarrass the makers of this movie." Mr. Scheuer commented that, in this instance, the angel 'falls' from grace, as well as for Loretta Young. Aside from this, he noted, "The picture reflects the ultimate in taste and decor which we have learned to expect of Producer Samuel Goldwyn."

Then, in 1954, America saw the British film, *The Holly and the Ivy*, in which Ralph Richardson portrays an Anglican vicar. The vicar gathers his family about him at Christmas-time. The family includes a boozy son, a frustrated daughter who wants to marry and leave home, and another daughter who is fed up with life in London but still hangs on in the big city.

Cue liked the picture. Its critic noted: "Wynyard Browne's play (of which this film is virtually a photographic reproduction) makes the clear point that parsons, priests, rabbis and the like are not a race apart. They are, in fact, not any different from the rest of us; and when they

talk of sin they know what it is—it is not necessary to shield them from knowledge of this world because of their preoccupation with the next."

*Time* was critical. "By raising ultimate questions, *The Holly and the Ivy* brings an audience to serious attention. By answering in church-dog platitudes, it cheats expectation." *Time* went on to say: "When the prodigal daughter at last takes up her trouble with the parson—whereupon he ministers some consoling religious truisms and she is unaccountably convinced that he was a man of practical wisdom all along—the audience may be confused and dissatisfied. Is the parson, or is he not, the pious ostrich? He seems (even to some extent in the final scene)? If not, how did all the children get the idea that he was?"

In 1956, came along *The Leather Saint* and the results can be scored as okay for the general runs," noted *Daily Variety*.

"Numerous problems beset this picture while it was still in production, including the very serious one of the identity of the leading character," according to *The Hollywood Reporter*. "Originally it was to be that of a Roman Catholic priest. But a suggestion of romance with Jody LaFrance caused objections, so the picture was made that of an Episcopal clergyman. This represents rather a different type of characterization and contains different implications, since there is no rule of celibacy for a clergyman of this faith." However, "Derek is very good as the handsome and manly Anglican priest, making him believable both his churchly vocation and his boxing interest."

Ernest Truex portrayed Derek's superior in the parish. *The Reporter* labeled his performance as that of "the pixie priest"; *Cue* said "Ernest Truex, miscast, plays our hero as a churchly superior with too much churchly clowning"; *Daily Variety* noted that the actor plays "rather broadly a priest . . ."

*The Leather Saint*, a little picture with a warm enough premise, is obviously not a second *Going My Way*.

continued on page



Paramount

John Derek: a Sunday punch for charity



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**EPISCOPAL CHURCHNEWS**

*continued from page 6*

any one of which could have been explosive. I was in Jerusalem during the latest "war scare," and I heard gunfire and listened to the discussions of two specific "incidents" by people high in the United Nations organization. In these cases it seemed impossible to decide which side was the aggressor. Perhaps the truth is that both sides were at fault. We can expect these border incidents to continue. The Arab looks over into the fields which for generations belonged to his fathers and his fathers' fathers. He sees these lands now occupied by Jews and he is angry. His hatred is bitter and ever and again it explodes. The Jew, on the other hand, knows that he cannot rest. He, too, looks across a "no man's land" and on the other side he sees an enemy. In order to keep the enemy on the defensive, his fear will ever and again explode into a raid. One of the great disgraces to Israel was the massacre of the village called Deir Yessin, the sole purpose of which seems to have been to spread terror among the Arabs. The result was retaliation. And so it has been, raid and counter-raid, hatred returned with hatred. The members of the Irgun, a dissident group in Israel, are not all dead. The Stern gang no longer exists, they say, but all their members have not evaporated. It is said that those who took part in the Deir Yessin massacre were, for the most part, under 20 years old. They are older now, but are they any wiser or any more humane?

There are many who really want the great powers to force a settlement. Responsible people, however, point out that the United States and Britain actually do not have enough force in the Middle East to do it. England is up to her neck in Cyprus and the U. S. has very few troops left in the whole area.

#### *What of the Future?*

What will happen? No one knows. The recent talk of war sounded very real. What seemed likely is that the Jews may have planned to begin diverting the waters of the Jordan for their irrigation program. The plan is to tap the river above the Sea of Galilee at the Waters of Merom (the modern Heileh), drawing it off into a man-made channel to the West on which a hydro-electric dam and power plant will be built. With this power the water can be pumped into a reservoir from which the Jews can irrigate the Plain of Sharon and even the Negev, far to the South. This may provoke Jordan to action. All the other Arab states are pledged to come to her rescue. Syria, in this case, is especially interested because the project of drawing the waters off would eliminate the natural defense line of the river and enable Israeli tanks to move into Syria through Jordan. So

*continued on page 31*

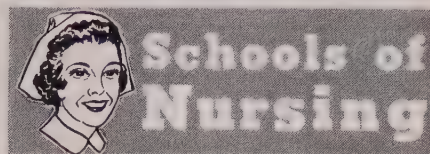
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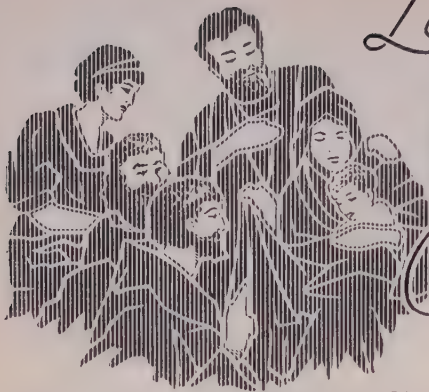
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"... The trouble is that the more you try to rationalize the promises of Christ, the more you get confused and the more you tend to look upon them as legendary sayings, feeling that they really didn't quite intend to fulfill them. You may develop a spiritual paralysis through critical analysis."

"Some years ago, Dmitri Mitrochoulo was conductor of the Minneapolis Symphony Orchestra and died at our rectory after a concert. I asked him if he could account for or explain the electrical effect that he had upon his players and his audience. He said, 'No, I cannot answer that lest I should come like the centipede who had a hundred legs and was very proud of them. A little insignificant bug once came up to him and with the greatest humility and admiration asked if he would mind telling him which leg he moved first when he began to walk. The centipede swelled up with even greater pride and began to make an analysis of the question, watching closely to his own many legs to see which moved first. From that day forward, he was never able to walk again.'

"... When we try too hard to piece together His 'mighty acts' and promises, we may never again have the faith to be helped. 'We walk by faith . . . ' (2 Cor. 5:7)" — Bishop Austin Pardue, *The Diocesan Church News*



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LISTEN!

LOOK!

TALK!

ARGUE!

THINK!

THEN

# VOTE



## BOOK REVIEWS

*Continued from page 23*

category of item, including biographical entries, within the one alphabetical sequence. I recommend it as a highly useful general household, law school, dictionary.

**REALITIES OF WOMEN IN THE MIDDLE YEARS.** Ed. by Irma H. Moss. Michigan State Univ. Press. 1977. pp. \$3.00.

All women and many pastors will be interested in this collection of 12 readable essays by social scientists, physicians and psychiatrists. They deal with appropriate aspects of the changing role of the middle-aged woman, her problems both personal and social, with many concrete proposals for meeting them. Some women in middle years may even discover problems here that they didn't know they had.

### *Recommended Reading*

**Cyril of Jerusalem and Nemesius of Emesa.** Telfer. Westminster. \$5.00.

**Early Latin Theology.** Greenslade. Westminster. \$5.00.

**Martin Buber: The Life of Dialogue.** Friedman. U. of Chicago Press. \$6.00.

**Writings of Martin Buber.** Ed. by Herberg. Meridian. \$1.35.

**An Historian's Approach to Religion.** Arnold Toynbee. Oxford. \$5.00.

**Toynbee and History.** Montagu. Port-Sargent. \$5.00.

**The Rape of the Mind.** Meerloo. World. \$5.00.

**Brainwashing.** Edward Hunter. F. S. C. \$3.75.

**In Silence I Speak.** George N. Shuster. S. & C. \$4.50.

**Man at Work in God's World.** DeWille. Longmans. \$3.50.

### **Christian Discussion**

*Continued from page 29*

the river has been a good defense against these tanks.

At this point the Jews have three courses: 1. Simply to wait for the third world war," hoping to come out on top and trying in the meantime to preserve the status quo. 2. To fight now, perhaps just before the American elections in November. In this case they may hope to make it appear that they are merely taking their fair share of the water of Jordan. (What the Arabs fear is that, as usual, they will get more than their share and in the river for any future project they may develop for themselves.) To take a secondary place within

the Arab world. In this case they could have an autonomous state, such as Luxembourg or Monaco in Europe, but with the Arabs definitely in control. There is little reason to believe that the Jews will accept this possibility.

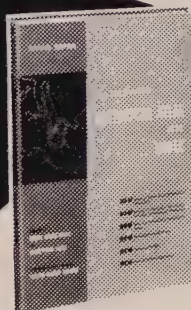
What Israel seems to be doing is to try to make their cause seem right in the eyes of the West. In the Jordan River project, for example, they want to appear to take only "their fair share." But what is "their fair share?" So far it has seemed to mean the best of everything. Certainly they have the best land, the best water supply, the only harbors, and the largest part of the country. Perhaps their propaganda can continue its undefeated record. But there is reason to believe that the West will not be as

easy to convince in the future. Because we have allowed sentimentality to unbalance our judgment, we have almost lost the friendship of the Arab world. Is this worth the votes of all the Jews in the United States? Sober statesmen are beginning to ask such pointed questions as these.

What is the Christian interpretation of these events? I do not know. It is but further proof of the doctrine of sin and the need for redemption. Here and there I saw faithful servants of Christ, such as the Quakers in Ramallah, going about their work of service and trying to heal the wounds, caused by the hatred and anger of man, with the love and mercy of God. I have seen faithful priests of the Church, caring for the shrines of our

*continued on page 32*

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## COLLEGE WORK

*continued from page 21*

until, on "Low Sunday" in April, 1953—less than two years later—321 were jammed into the chapel, and after the ushers set up all available folding chairs, they brought over the dining room chairs from the chaplain's home. Since the first Sunday in January, 1955, folding chairs have been used every Sunday that the university has been in full session except for the "football weekends," when the games were in nearby cities. Sometimes these extra chairs were not absolutely necessary but, with the church comfortably filled, late-comers have preferred the extra chairs in the rear of the chapel. Because folding chairs are not conducive to kneeling, last fall the old chairs were replaced by a type designed for church use with kneelers attached. During the past school year over 300 crowded into the chapel on several occasions, and three or four times as many students were turned away.

### 6,000 in Three Months

To take some of the pressure off the 11:00 o'clock service, an additional service at 9:30 is scheduled to begin with the fall semester. The Sunday schedule will then be services at 8:00, 9:30, 11:00, and 7:00 p.m. Total attendance at all services (both Sunday and week-day) for the first three months of 1956 was a few more than 6,000. Of course, all the Lenten Services were held this year before the end of March and attendance at these boosted the total figure. On the other hand, the first Sunday in January fell during the Christmas vacation, and one or both of the end-of-the-term Sundays were post-examination vacation times for students. On Ash Wednesday 95 students made their Communions at 7:15 a.m.

Not all of those attending services in Canterbury Chapel are students. About 30 faculty members and their families attend faithfully. This faculty group is most welcome, and they add a great deal to the chapel's life. The Men's Faculty Club, the Woman's Auxiliary and the Sunday School serve the needs of this group. Most of the Episcopal members of the faculty, however, belong to Christ Church, a large and thriving parish in downtown Tuscaloosa, about a mile from the campus. Canterbury Chapel is and always will remain primarily a student church.

### A Co-ed Takes Over

The vestry is made up entirely of students and both sexes are eligible for election. Two years ago when the senior warden eloped with the vice-president of the Daughters of the King and dropped out of school, the junior warden, a girl, filled out the term as senior warden. The Canterbury Chapel situation is the reverse of the usual pattern for College Work.

Instead of a parish-centered student project, the chapel is a student church whose facilities are being used in various ways to do "faculty work," and the student church is providing parish experiences for the faculty families. This is a two-way street, of course, and the presence of the faculty folks adds new dimensions to the church experiences of the students.

Last year there were about 400 students on the chapel's mailing list. This included not only Episcopal students but also Episcopal wives of non-Episcopal students, Greek and Serbian Orthodox, and those who are not communicants, but who list the Episcopal Church as their preference. Last year the chapel reported 91 communicants, most of them students who were confirmed at the chapel and not yet transferred elsewhere. Students are not customarily transferred away from their home parishes when they go to college.

### Alabama's Big Chapel

The essential new ingredient of what has been ventured at Alabama is the size of the whole enterprise. There are many campuses with more Episcopal students, but our chapel's buildings are the largest the Church has devoted to student work anywhere.

Although all our Church's work on every campus seeks to be worship-centered, we believe that our experience demonstrates that a large student church can provide a program that is really worship-centered for a large student group in a way that a small chapel or a student center, and in most cases a parish church, cannot. In some university situations, such as the University of North Carolina and Ohio State University, a worship-centered student program for large numbers of students is carried on very successfully in parish churches, but these are exceptions. Most of the larger campuses are served by student centers or student chapels which are small in physical dimensions, even when they serve hundreds of students. There is one university in the north now served by a full-time chaplain, where more than 500 Episcopal students are registered. In the fall, a year ago, top attendance on any Sunday at the services in their tiny chapel was 81.

### Playing Church?

There are arguments for and against student churches, but the chief disadvantage of such a congregation disappears if the student church is large enough. One veteran college worker objects to this type of student program, because he says that "playing church" and serving as vestrymen, on the altar guild, etc., gives the students an abnormal church experience and makes them unhappy later in more normal parish life. This may be true if the group is small, but there is no "playing

church" in a large and beautiful building with a splendid choir, a grand organ, and congregational participation, inspiring in its heartiness, spontaneity and enthusiasm.

Every student center of every kind is bothered with cliquishness among those most faithful in attendance. With all the good will in the world towards bringing others in, these students can't help being the group who are already "in." The existence of such a group often discourages others from attending church services. However, 200 or more students, rather than 20 to 50, are at the services regularly, the problems of cliquishness in the worship part of the student program vanish away.

At Canterbury Chapel we have found that the large weekly attendance on Sunday mornings helps eliminate some (but not all) of the cliquishness in the smaller working and discussion groups. Since our emphasis is on Church membership, attendance and participation in worship rather than on club membership, there is relatively little feeling among the students that we have here a sort of Episcopal fraternity. We do not use the word "club" at all.

### Fellowship in Action

In the summer of 1953, after the chapel had been open less than two years, George Murray was consecrated Suffragan Bishop of Alabama. For seven months the chapel was served by its professorial and student lay readers and visiting clergy. Bishop Murray provided some supervision and a woman College Worker became a full-time member of the chapel staff. When I became chaplain in February, 1954, I found all the activities thriving, but the Sunday services had been especially well attended during the seven months' interim between chaplains. What I found was a real worshipping fellowship in action.

Worship had indeed become the main activity of the Church's ministry to the students of the University of Alabama. Even without a chaplain, this worshipping fellowship continued, and in fact grew in dimension. It continues to grow, and we hope the growth will never cease. We feel, however, that a worshipping fellowship of this kind on a campus needs to be planned for in large and spacious terms.

Our experience also demonstrates that the Church is its own best missionary. A worshipping fellowship attracts many more outsiders than a club can ever do. An example of this from Bishop Murray's ministry at the chapel illustrates this attractive power of the Church. For several weeks before the Christmas holidays of 1952, he was ill with the flu. For several weeks after the holidays he was in Washington as a Fellow of the College of Preachers. The day after his return he announced the first meeting of a Confirmation class. With no mo-



ounding-up" than this announce-  
at, 40 students and faculty mem-  
s came to the first meeting of the  
ss. Of these, 35 were subsequently  
firmed.

A building program and sustained  
port such as the Diocese of Ala-  
na has provided for Canterbury  
apel takes a great deal of money.  
s the sort of money, however, that  
our experience it has not been diff-  
lt to find. Every year for the next  
eral years the Diocese of Alabama  
committed to an annual budget  
om its Missionary Funds and its  
vance Fund) of \$43,000 for all its  
lege Work all over the state. This  
rly indicates real diocesan inter-  
and concern. At the present time  
diocese pays my full salary, car  
ense and pension assessments and  
to the salary of Miss Alice Smith,  
o works full time as Assistant to  
Chaplain. In addition to these  
aries, the diocese has in the past  
vided us with \$125 a month for  
rating expenses, but student and  
ulty pledges this year have become  
substantial that we have requested  
diocese to reduce this to \$50 a  
nth. Student pledges during the  
t eight-month school year has  
ounted to almost \$3,000. A total of  
least \$2,000 more in undesignated  
erings is expected by the beginning  
our new pledge year, Oct. 1. Fac-  
y pledges are on a 12-month basis,  
d our small group gives quite gen-  
usly. In 1956 the chapel will return  
the diocese and national Church as  
share of the Missionary and Ad-  
nce Budget, \$2,100.

#### It Can't Be Too Big

To sum up, our experience proves,  
believe, that *in campus situations*  
nilar to ours, the Church should  
in for its students a church build-  
g big enough so a large worshipping  
lowship may develop. *This requires*  
unday morning services. Two stu-  
nt center chapels, soon to be built  
situations very similar to ours, are  
t planning regular Sunday morning  
ervices. Instead the students will be  
ged to attend a parish church some  
stance away. This is a serious stra-  
gical error. Clubs, committees, dis-  
ssions, parties, retreats, week-day  
mmunions, and the pastoral minis-  
y of the chaplain are always impor-  
nt, but we believe most important  
d most significant is the corporate  
rship of God.

This can best be provided for, we  
lieve, by a large student church.  
udent response to this approach  
re at Alabama seems to indicate  
it is a fruitful one. Since all  
leges and universities are expected  
have 50 to 100 per cent larger en-  
llments in the next couple of dec-  
es, and since a thriving student  
urch seems to attract students in  
er-increasing numbers, our word  
advice to any who are planning to  
ild a church building for a student  
gregation is, "No matter how big  
is, it isn't big enough." END

## CHRISTIAN DISCUSSION

*continued from page 6*

Faith and trying to help the poor,  
while others were more interested in  
collecting the fees for admission and  
seemed to be oblivious of the fact that  
a Man still hangs upon a Cross in this  
sad land. Throughout the length and  
breadth of Palestine, on both sides of  
the frontier, I heard not one person  
who believed there could be a peaceful  
solution to this bitter struggle be-  
tween the Jew and the Arab. I, my-  
self, can see no possible solution until  
the nations of the world are willing  
to face the fact that the way in which  
Israel was created was wrong. It was  
wrong legally because it involved tak-  
ing land which belonged to one people  
and giving it to another. It was  
wrong morally because it was an ef-  
fort to solve one people's problems at  
the expense of another. But now that  
Israel does, in fact, exist, we doubt if  
any kind of new start can be made.  
Either the Arab must recognize the  
fact or he must drive the Jews into  
the sea. The third alternative is that  
by waiting (and the Arab has more  
time than anything else), he will see  
Israel destroy herself by the inner  
contradictions which eat away at her  
life. We must remember that it is not  
the ancient faith of Israel which holds  
this little state together. Too many of  
her people have no faith at all, as we  
understand the word. What, then, can  
hold them together when foreign aid  
begins to dwindle and their propa-  
ganda runs cold? On the other hand  
the Arab-Israeli dispute has been a  
contributing factor in the resurgence  
of Islam. In between, the Christian  
often stands helpless. He has been un-  
able to demonstrate to either side the  
quality of love and mercy which alone  
can heal so great a sickness as today  
wracks the body of this "unholy land."

END

## CHRISTIAN COMMUNICATION

*continued from page 28*

Cue summed up: "A High Episcopal  
priest, who becomes a prizefighter to  
raise money for his Church-affiliated  
hospital, is the hero of this slim and  
sentimentalized little clerical comedy.  
It's a rather innocuous affair, spiked  
here and there by a touch of labored  
parochial humor, and enlivened by  
swift snatches of bloodless ring bat-  
tles.

One wonders when the vocation to  
the sacred ministry, as answered by  
an Episcopalian, will appear on the  
screen in a vital and telling way.  
(*Lease of Life* was certainly a fair  
try, in an English, not a Hollywood,  
film). Yet, first, the shocking dearth  
in Episcopal literary output about the  
Church must be transformed into a  
lively and healthful expression in  
original, creative novels and non-  
fiction for the layman-at-large. Films  
like other mass media draw upon such  
sources.

END

## 'Unchained Melody'

By The Very Rev.

Osborne R. Littleford

Dean, The Cathedral of  
St. Luke, Orlando, Fla.

Some time ago the plaintive and  
beautiful "Unchained Melody" was  
number one on the Hit Parade. It was  
a cry for a lost love, and the note of  
pathos struck a responsive chord in  
many of us.

The idealism of youth is the love  
that I have missed the most. The beck-  
oning hand of Holy Orders pointing  
to my niche in the sacred ministry  
and saying with the passing years of  
academic preparation, "The sheep are  
in need of shepherds and the fields  
are white unto harvest." It was a day  
of climactic anticipation when I was  
made a priest in the church of God.  
Now I was ready to serve God and His  
children. It was now my privilege to  
minister to the needy, to counsel the  
troubled, to teach the faith, to visit  
the sick, and above all, to offer the  
sacramental life of the church. It was  
a rude shock to learn that many of  
His children were indifferent to their  
spiritual needs, and that my chief  
task was to promote stewardship.

Seminary life had not prepared me  
for planning budgets, for building  
churches and for planning a suffi-  
ciently subtle approach to lay lead-  
ership that I might have a capable  
Every Member Canvass chairman.  
The spiritual became promotional and  
the promotional became a budget, and  
the budget became a constant remind-  
er of stewardship, and stewardship  
became a new parish house, and what  
had been a joy became a drudgery.

The sheep were tired of giving to  
God and the shepherd is money hun-  
gry! True, the church property is  
more adequate and our children need  
not become Methodists to find church  
school room, but where is it going to  
end? The priest listens to the whis-  
pers, and he examines his blasted  
dreams of spiritual leadership and  
he whispers in his prayers, "O God,  
why? Is this my task? Are these your  
children?"

The melody gets so insistent and  
the mind so numb, that yesterday  
with its anticipation is but a dream,  
and today and tomorrow, but a fruit-  
less search.

Where are the sheep I was called to  
lead? Where are the children whose  
spiritual glow reflects His image? Is  
it a plaintive cry for something that  
was only a dream?

Perhaps the laity can give the an-  
swer.





# CLERGY CHANGES



## *New Faces In New Places*

ALVES, JAMES T., priest-in-charge, Church of the Epiphany, Tunica, Miss., to St. Paul's Church, Glen Lock, Pa., as rector.

BENNETT, GORDON D., rector, St. Paul's Church, Edenton, N. C., to St. James Church, Macon, Ga., as rector.

BROWN, WILLIAM R., assistant, Christ Church, New Haven, Conn., to the staff of St. Christopher's Mission to the Navajo, Bluff, Utah.

CHALINOR, ROBERT H., serving the Hawaiian Congregation of St. Andrew's Cathedral, Honolulu, to St. Andrew's Parish, Oakland, Calif., as rector.

COLEMAN, ROBERT H., on furlough in the United States doing graduate work at Columbia University, New York City, to Kobe, Japan, to resume his work there.

FAXON, RICHARD B., ordained to the diaconate by Bishop Norman B. Nash of Massachusetts, June 23, to Trinity Church, Washington, D. C., as assistant.

FERRELL, H. ALBION, rector, Ascension, West Chester, Pa., to Howard University, Washington, D. C., as chaplain to Episcopal students, succeeding the Rev. Canon John M. Burgess, recently appointed Archdeacon of Massachusetts.

FINKENSTADT, HARRY S., JR., priest-in-charge, All Souls' English speaking Congregation, Okinawa, has returned to the United States. Present address, Hyannisport, Cape Cod, Mass.

FISHBURNE, DR. CHARLES C., JR., rector, Christ Church, Martinsville, Va., to Holy Cross, Tryon, N. C., as rector.

FLEMING, GEORGE S., recently ordained, to St. Andrew's, Williston Park, N. Y., as curate.

FORD, JOHN, recently ordained, to Trinity Church, Cochran, Ga., as deacon-in-charge.

GOODERHAM, GEORGE E., rector, St. Mark's Church, Yreka, Calif., to Grace Church, Fairfield, as rector.

GREENE, JAMES J., rector, Trinity, St. Mary's City, Md., and priest-in-charge, St. George's, Valley Lee and St. Mary's Chapel, Ridge, to Christ Church, Washington, D. C., as rector.

GRESLEY, STANLEY, recent assistant at Trinity Cathedral, Little Rock, Ark., has been granted permission by Bishop R. Bland Mitchell of Arkansas to engage in secular work for the present.

HANCOCK, JOHN J., vicar, St. Alban's Mission, Tillamook, Ore., to The Saviour Church, Hanford, Calif., as rector.

HARDWICK, JOHN F., curate, Grace Church, Mount Airy, Pa., and part-time instructor at the Philadelphia Divinity School, to St. James Church, Langhorne, as rector.

HARRIS, EDWARD B., rector, Varina Church, Richmond, Va., to St. Andrew's Church, La Mesa, Calif., as associate rector and headmaster at St. Andrew's School.

HARTWELL, ARTHUR E., rector, Holy Trinity, Eastland, Tex., to Calvary, Bastrop, as rector.

HARTWELL, EDWARD M., vicar, Trinity Church, Jasper; Christ Church, San Augustine, and St. Paul's Woodville, Tex., to St. Mark's Church, Beaumont, as assistant rector and director of Christian education.

HENDRICKS, WALTER F., JR., rector, Grace Church, Mohawk, N. Y., and priest-in-charge, Church of the Memorial, Middleville and Trinity, Fairfield, to St. Luke's, Richmond, Va., as rector. He is a priest associate of the Order of the Holy Cross.

HOAG, ALBERT S., rector, Zion Church, Greene, N. Y., to the Diocese of Rochester as director of Christian education. While at Zion, he was a member of the Department of Christian Education of the Diocese of Central New York.

HOLLY, RAYMOND L., vicar, St. Faith's Church, Onarga; St. Paulinus' Chapel, Watseka, and St. Alfred's Chapel, Paxton, Ill., to St. Alban's Church, Chicago, as assistant. He will also do graduate work at the University of Chicago.

ISAAC, F. REID, assistant, St. Columba's, Washington, D. C., to a new mission in Lanham Hills, Md., as vicar.

KAY, HAROLD A., priest-in-charge, Port Greenville, Nova Scotia, Canada, to Church of the Good Shepherd, Wichita Falls, Tex., as curate, effective about Oct. 1.

KELLER, PATTERSON, newly appointed missionary to Alaska, to Church of the Good Shepherd at Huslia.

LAW, SYLVAN, ordained June 1, in Richmond, Va., by the Rt. Rev. Robert R. Brown, Bishop Coadjutor of Arkansas and former rector of St. Paul's, Richmond, to be deacon-in-charge of St. Peter's, Conway, Ark., and All Saints', Russellville.

LEAVELL, CHARLES G., rector, Grace Church, Cismont, Va., to St. Paul's Church, Henderson, Ky., as rector.

LEE, RICHARD H., rector, Ascension Church, Amherst, Va., to St. Thomas', Reidsville, N. C., as rector. He was also in charge of St. Paul's Mission near Amherst and St. Mark's, Clifford.

LEECH, CHARLES R., Canon Preceptor, Cathedral Church of St. John, Wilmington, and director of Christian education for the Diocese of Delaware, to the Diocese of Chicago as executive secretary of the Department of Christian Education, effective Oct. 1. Until 1945 he was a Baptist minister.

LEROY, MILTON R., to Cuba for another term of service at Matanzas.

LORD, MARTIN T., assistant, St. John's Bethesda, Md., to St. Francis' Mission, Potomac, as vicar.

LOVEKIN, ADAMS A., returned from work in Liberia for health reasons, to St. John's Church, Williams, Ariz., as vicar. He will also minister at the Grand Canyon and the Supai Canyon.

LOWETH, GERALD P., to Honolulu and the Church of the Holy Apostles, Hilo.

MACFARREN, GEORGE, curate, St. Paul's Church, San Diego, Calif., to Christ Church, Ontario, Calif., as rector.

MACMILLAN, A. MALCOLM, rector, Church of the Ascension, St. Louis, Mo., to St. John's Church, Sharon, Pa., as rector, effective Oct. 1.

MCCAIN, SAMUEL N., JR., to Kilauea for his second term of service at Christ Church on the island of Kauai in Hawaii.

MACMANIS, LESTER W., rector, St. John's, Decatur, Ala., and vicar, St. Timothy's, Athens, to the staff of the Diocese of Alabama as director of Christian education.

MINER, MALCOLM H., rector, St. Andrew's Church, Oakland, Calif., to All Saints' Parish, Anchorage, Alaska, as rector.

MINTZ, ARNOLD E., curate, St. Peter's Church, Albany, N. Y., to Grace Church, Jefferson City, Mo., as rector.

MONCURE, CHARLES P., rector, Cedar Run and Emanuel Parish, Fauquier County, Va., to Grace Church, Berryville, as rector.

MORLEY, CHRISTOPHER, JR., professor of Church History, Central Theological College, Tokyo, Japan, to Christ Church, Poughkeepsie, N. Y., as assistant and associate chaplain to Episcopal faculty and students at Vassar College.

NOCE, WILLIAM S., chaplain in the U. S. Navy, Armed Forces Staff College, Norfolk, Va., to the U.S.S. Shangri-La (CVA-38), Fleet Post Office, San Francisco, Calif.

PACKARD, ALPHAEUS, Order of the Holy Cross, Holy Cross Monastery, West Park, N. Y., to Mount Calvary Monastery, Santa Barbara, Calif.

PARSONS, WILLIAM B., JR., on furlough in the United States doing graduate work at Columbia University, to Kyoto to resume his work there.

PAYNE, EDD L., curate, St. John's-in-the-Village, New York, to the House of Prayer, Newark, N. J., as rector.

PIEPER, RICHARD M., rector, Trinity, Muscatine, Iowa, to executive secretary for the Diocese of Iowa.

PRIEST, A. P. L., JR., assistant, St. Andrew's Church, Meriden, Conn., to St. Luke's Hospital, Houston, Tex., as chaplain intern.

ROBINSON, FRANKLIN K., to the Philippines where he is assigned to Baguio.

ROOT, W. SCOTT, rector, St. James' Church, Black Mountain, N. C., to Trinity Church, Vero Beach, Fla., as rector.

ROUTH, JOE M., rector, Calvary, Menard, Tex., to St. Paul's, Gainesville, as rector.

RUOF, GEORGE C., vicar, St. Paul's Church, Angola, and St. George's, Derby, N. Y., to the

staff of the Diocese of Western New York, chairman of the Department of Christian Education.

RUTENBAR, HOWARD C., rector, St. Paul's, St. Clair, Mich., to Christ Church Cathedral Parish, Houston, Tex., as associate rector for Christian education.

RYLAND, RAY, rector, Trinity, Washington, D. C., to St. Stephen's, Beaumont, Tex., as rector.

SCHMUCK, ROGER C., rector, St. George's, Minneapolis, to St. Mark's, Houston, as rector.

SCHROCK, ALBERT L., curate, St. John's, Los Angeles, to St. Mary's Church, Culver City, Palms, Los Angeles, Calif., as rector.

SEDDON, FREDERICK J., vicar, St. John's Farmington, N. M., to St. John's, Alamogordo, rector.

SHORT, BERNARD L., rector, Little St. Mary's River Parish in Dixon and Baggis, Wyo., to St. Stephen's, Goliad, as rector.

SICKLES, CLARENCE W., vicar, St. James' Hackettstown, N. J., and chaplain to Episcopal students at the Centenary College for Women, has been appointed chaplain (1st lieutenant) of the National Guard and assigned to Hq. and Co., CGB, Orange, N. J.

SIMMONDS, RICHARD F., to Minto, Alaska for his new work at St. Barnabas Mission and recently appointed missionary.

SKINNER, JOHN E., for the past five years, curate, All Saints', Wynnewood, Pa., has been appointed an associate professor of Biblical Theology at the School of Theology, Temple University, Philadelphia, effective Sept. 24. For the past two years he has been an instructor in Systematic Theology at Temple.

SMITH, GEORGE J., McNary, Ariz., to St. John's, Phoenix, as curate.

SMYTHE, WILLIAM, to Christ Church, Honolulu.

STRATMAN, LEE W., to St. Mark's Mission, Nenana, Alaska.

SUTTON, C. ROBERT, rector, Christ Church (St. Mary's, White Chapel Parish), Denton, N. C., to Christ Church, Towanda, Pa., as rector, and St. Barnabas' Chapel, Myersburg, as vicar.

TERRY, KENNETH R., Order of the Holy Cross, Mount Calvary Monastery, Santa Barbara, Calif., to Holy Cross Monastery, West Park, N. Y., as rector.

THROOP, ROBERT H., rector, St. Michael's, Worcester, Mass., to Trinity, Rutland, Vt., rector.

TITTMANN, GEORGE F., rector, St. Mary's, Arlington, Va., to Church of the Holy Spirit, Lake Forest, Ill., as rector.

TROWBRIDGE, GEORGE A., rector, St. Paul's, Chestnut Hill, Philadelphia, Pa., since 1939, has resigned. Following a year of travel study, he will resume active work in teaching, some other phase of the ministry. He is a native of Berlin, Germany.

TYNDALL, FRANCIS W., St. Mary's, Irving, Tex., to Christ Church, Chicago, Ill.

UNDERHILL, GARDNER D., rector, St. Thomas', Windsor, N. C., and priest-in-charge, Grace Church, Woodville; St. Mark's, Roxbury, and Holy Innocents', Avoca, to St. James' Church, Port St. Joe, Fla., and St. John's Mission, Wahitcka.

VAN WASS, CARTER, recently ordained, St. Peter's Church, Seward, Alaska.

WALDO, MARK, St. Andrew's, Douglas, St. Matthew's, Fitzgerald, to Christ Church Cathedral, Houston, Tex., as a canon.

WARD, ROBERT C. W., vicar, St. John's Memorial Church, Ellenville, N. Y., and priest-in-charge, Chapel of the Holy Name, Cragmoor, N. Y., to St. Peter's Church, Detroit, Mich., as rector and superintendent of St. Peter's House for Boys.

WHITALL, EDWIN C., Order of the Holy Cross, St. Andrew's School, St. Andrews, Tenn., to Holy Cross Monastery, West Park, N. Y.

WHITEMORE, JAMES R., rector, St. James' Church, Sault Ste. Marie, Mich., to South Hallowell, Mass.

WILLIAMS, ROBERT L., curate, St. Christopher's Chapel, Trinity Parish, New York City, to Christ Church, Providence, R. I., as rector.

WOOD, ALONZO L., rector, St. Matthew's Church, Unadilla, N. Y., and St. Paul's, Franklin, to the faculty of South Kent School, South Kent, Conn.

WOOLEY, JOHN R., of the Diocese of North Carolina, to St. Francis Mission, Pelham, and St. Mark's Mission, Radium Springs, Ga., as priest-in-charge.

ZABRISKIE, ALEXANDER C., JR., to St. Matthew's Church, Fairbanks, Alaska, as assistant.



# LETTERS TO THE EDITOR

## Most Heartening . . .

our editorial *Is The Bishop Above Law?* (ECnews, June 24) is most heartening. Aside from the specific issue of the Melish case (which I do not desire to discuss) there must be many who have been wondering how it would be before the sweetness and light character of so much of our national Church journalism would dissolve the harsh facts of our dangerous debilitating incongruities.

The truth of the matter is that the American Episcopal Church cannot any longer afford the luxury of refusing to face the problems and issues of purity by taking refuge behind a falsely specious "comprehensiveness." The growth of episcopal and clericalocracy in many parts of our Church, coupled with a mounting resentment on the part of the laity at our confused and contradictory policies and procedures, is rightly forcing us to deal with much unfinished business which is a legacy from the chaotic era of our Revolutionary origins.

When some bishops "order" the substitution of unauthorized service books like the Book of Common Prayer; when some bishops introduce elements into the vital ordinances as ordination and confirmation which in spirit if not in letter are contrary to the formularies actually adopted by our Church; when some bishops and clergy flatly contradict what other bishops and clergy in fact are fundamentals of the Church; when some clergy insist that their people shall observe Roman practices as part of their essential churchly obligations; when some ordinands take the constitutional oath of obedience (Article I) with the recommendation that afterwards they make auricular confession to purge their consciences because they know that in their parishes they are in practice betray the spirit of the Church; when great numbers of the laity, an essential element in the corpus of the Church, are taught that their sole duty is to accept the doctrinal pronouncements and to obey the orders issued by the clerical hierarchy of this or that Church party or self-appointed defenders of the faith—when these common occurrences (and they are) at a high time the Church awake to the imperative need to accept the responsibilities of its national stature, to say nothing of its world-wide prestige.

Among the serious unresolved constitutional issues of our American Church is the inability to decide what are the disputed historic essentials of our constitution; clarification of the Church's issue in many respects; the relative "weight" of General Church and diocesan canons; the chaotic and contradictory legal formularies of the several dioceses in relation one to another; the vexatious question of rubrical interpretation in many areas; the inability of our Church to come to terms with the basic American constitutional philosophy of

division of powers; and, among the most important of all, our complete lack of anything resembling a judicial system.

Half a century ago Dr. Edwin Augustus White, in his authoritative *Church Law*, stated the issue of judicature with clarity and logic: "Uniformity of judicial proceeding, judicial interpretation, and judicial decision, so vitally important to the peace and prosperity of the Church, are impossible of attainment under our present Constitution and Canons. If the members of the American branch of the Catholic Church are to be kept together with one mind and one heart, in her various diocesan parts, then must the Church supply the need of the clergy and laity alike, a settled court of justice."

And the noted constitutional expert Bernard Schwartz of New York University has written well: "A constitution which cannot be judicially enforced contains but empty words." Our Church constitution is presently impossible of settled judicial determination. The many contradictory pronouncements both as to the essence of the constitution and its meaning for our Church produce a cacophony which of itself is quite incapable of evolving into anything resembling celestial harmonies.

Our Church must be alerted to the strong and dangerous conspiracy presently active, whose aim is to subvert the democratic character of the American Episcopal Church by preaching and teaching theocracy, by a calculated effort to subordinate the laity to clerical political machines of one sort or another, and by a contemptuous dismissal of justice as irrelevant to Church affairs.

A representative committee ought to be appointed by the proper authority to make a thorough study of the constitutional crisis which confronts our Church, and to make appropriate recommendations. We must complete the job which was only begun in 1785-89.

(THE REV.) H. RALPH HIGGINS  
EVANSTON, ILL.

### ► Canons Don't Cover Everything

Sir:

In reference to your editorial of June 24th issue:

"Is the Bishop Above Canon Law?" it would appear to some people that one of the functions of a bishop is to be 'chief pastor' of the diocese; at least according to the collect appointed for the consecrating of a bishop, and according to the second office of instruction. Being a pastor of any kind involves day-by-day ruling on many questions for which there is no canon. Every parish priest knows this only too well. I, for one, do not believe in the infallibility of a bishop; but I do believe that the bishops (all of them) have been called by Him and endowed by Him with special Grace for making decisions where canons do not apply, along with other spiritual gifts at consecration.

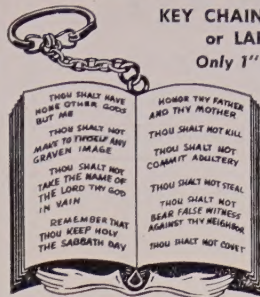
(THE REV.) KENNETH KINNER  
PLAINFIELD, CONNECTICUT

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## BACKSTAGE



**D**URING THE PAST FIVE YEARS, what has been done to enable the Church to give your children a better understanding of the Christian Faith? What has been done to provide teachers in our church schools with more effective teaching materials? Not only parents but the whole Church is interested in those two questions. And, in part, they have been answered not only in this magazine but through other means in the Church during the last year. The whole story, however, by the one man who perhaps is best qualified to write it, will appear exclusively in the next issue of EPISCOPAL CHURCH NEWS; John Heuss, the rector of Trinity Church, writes *The Story of Our Quest*. You will recall that it was to John Heuss that the Church turned in 1949 when General Convention decided to establish a new Department of Christian Education. He was given the task of preparing a blueprint for what is now generally known as the new curriculum or, specifically, *The Seabury Series*. It is an important story and certainly you will not want to miss it.

▶ Also in our next issue Randolph Crump Miller, Professor of Christian Education at Yale Divinity School, discusses the theological aspects of the teaching material which our Department of Christian Education has prepared. This, too, is a story you will not want to miss.

▶ In addition, you will find all of the usual features plus the usual comprehensive reporting of what really has happened in the Church during the past fortnight. In our last issue, in the news columns, we told the story of the work nine parishes in and around Birmingham were doing toward meeting a responsibility to the aged. The story really reflected what is taking place in many other places in our church. In the Birmingham story we should have indicated that the plans for the proposed home were drawn by architect Chas. F. McCauley of that city. His drawing was reproduced along with the story.



*Dr. John Heuss*

*Charles E. Beemer*

PUBLISHER



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Shelter those, dear Lord, who bear me  
company from the evils of fire and calamity.

Teach me to use my car for others, need,  
Nor miss through love of speed

The beauties of thy world: that thus I  
may With joy and courtesy go on my way.

—London Church Times



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you keep holy  
the Sabbath day  
IV Commandment**

# Church Directory

KEY—Light face type denotes AM, black face PM; addr, address; a, assistant; B, Benediction; C, Confession; Cho, Choral; Ch S, Church School; c, curate; d, deacon; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; ex, except; HC, Holy Communion; HD, Holy Day; HH, Holy

Hour; Instr, instructions; Int, Intercessions; Lit, Litany; Mat, Matins; MP, Morning Prayer; Par, Parish; r, rector; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship.

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Sun HC 8 & 9:30, MP & Ser 11; Thurs HC and Healing Service 12 N; HD HC 7:30 and 12 N; Daily MP 8

**CHURCH OF THE HOLY TRINITY**  
316 E. 88th St. Rev. James A. Paul, D.D., r  
Sun 8 HC, Ch 9:30; Morning Service & Ser 11, EP & address 5

**RESURRECTION** 115 East 74th  
Rev. A. R. Chambers, r; Rev. M. L. Foster, c  
Sun Masses: 8, 9:15 (instructed), 10:30 MP, 11 (Sung); Daily 7:30 ex Mon & Sat 10; C Sat 4-5

## NEW YORK CITY

**ST. BARTHOLOMEW'S** Park Ave. at 51st St.  
Rev. Terence J. Finlay, r  
Sun HC 8, 9:30; MP 11 (HC 1st Sun); Wkdays HC Tues 10:30, Wed & HD 8, Thur 12:10; EP daily 6; Organ Rec. Fri 12:10  
*Church open daily.*

**ST. JAMES' CHURCH** Madison Ave. at 71st St.  
Rev. A. L. Kinsolving, D.D., r; Rev. W. J. Chase; Rev. G. C. Stierwald  
Sun 8 HC, 11 MP Ser (HC 1st Sun.) Wed. 7:45 HC, Thurs 12 H.C.

**ST. MARY THE VIRGIN**, Rev. Grieg Taber, D.D., r  
46th St. between 6th and 7th Aves.  
Sun Masses: 7, 9, 11 (High); MP 8:40; EP, B 8. Wkd 7, 8; Wed & HD 9:30; Fri 12:10. C Th 4:30-5:30, Fr 12-1; Sat 2-3, 4-5, 7:30-8:30 & by appt.  
*Open daily until 6:30 PM*

**ST. THOMAS** 5th Ave. & 53rd Street  
Rev. Frederick M. Morris, D.D., r  
Sun HC 8, 9:30, 11 (1st Sun) MP 11; EP Cho 4  
Daily HC 8:15, Thurs 11, HD 12:10 Noonday ex Sat 12:10  
*Noted for boy choir; great reredos & windows.*

**TRANSFIGURATION** Rev. Randolph Ray, D.D., r  
Little Church Around the Corner 1 E. 29th St.  
Sun HC 8 & 9 (Daily 8); Cho Eu & Ser 11, V 4

## THE PARISH OF TRINITY CHURCH

Rev. John Heuss, D.D., r

**TRINITY** Broadway & Wall St.  
Rev. Bernard C. Newman, v  
Sun HC 8, 9, 11, EP 3:30; Daily MP 7:45, HC 8, 12 Midday Ser 12:30, Ep 5:05; Sat HC 8, EP 1:30; HD HC 12; C Fri 4:30 & by appt

**ST. PAUL'S CHAPEL** Broadway & Fulton St.  
Rev. Robert C. Hunsicker, v  
Sun HC 8:30, MP HC Ser 10. Wkd HC 8 (Thur & HD 7:30 also; 12:05 ex. Sat. Prayer & Study 1:05 ex. Sat., EP 3; C Fri 3:30-5:30 & by appt. Organ Recital Wed 12:30.

**CHAPEL OF THE INTERCESSION**  
Broadway & 155th St.  
Rev. Robert R. Spears, Jr., v  
Sun HC 8, 9 & 11, EP 4; Weekdays HC Daily 7 & 10, MP 9, EP 5:30, Sat 5, Int 11:50; C by appt

**ST. LUKE'S CHAPEL** 487 Hudson St.  
Rev. Paul C. Weed, Jr., v  
Sun HC 8, 9:15 & 11; Daily HC 7 & 8; C Sat 5-6, 8-9 & by appt

**ST. AUGUSTINE'S CHAPEL** 292 Henry St.  
Rev. C. Kilmer Myers, v  
Rev. William G. Love, p-in-c  
Sun HC 8, 9, 10 (Spanish), 11 ESer 7:30  
Daily: HC 7:30 ex Thurs. Sat HC 9:30; ESer 5

**ST. CHRISTOPHER'S CHAPEL** 48 Henry St.  
Rev. Kilmer Myers, v  
Rev. William A. Wendt, p-in-c  
Sun HC 8, 9, 10, 11 (Spanish); ESer 8  
Daily: HC 8 ex Thurs 8, 10; ESer 5:30

## ROCHESTER, N. Y.

**ST. PAUL'S CHURCH** East Ave. & Vick Park  
Rev. George L. Cadigan, r  
Rev. Frederick P. Taft, Rev. Edward W. Mills, A  
Sunday: 8, 9:20 and 11

## MOREHEAD CITY, N. C.

**ST. ANDREW'S** Rev. E. Guthrie Brown  
On U.S. Highway No. 70  
Sun 8 HC; 9:30 Ch S; 11 MP & Ser; HC 1st Sun HD 11 HC.

*Air Conditioned.*

## COLUMBUS, OHIO

**TRINITY** Broad & Third Street  
Rev. Robert W. Fay, D.D., r  
Rev. A. Freeman Traverse, Assoc  
Rev. Richard C. Wyatt, a  
Sun 8, 11, Evening, Weekday, Special Services as announced

## PHILADELPHIA, PA.

**CHRIST CHURCH** 2nd St. ab. Main  
Rev. Ernest A. Harding, r  
Sun HC 9 MP & Ser 11 (HC 1st Sun), Tues noon. Open daily 9 to 5  
*Where the First Meeting of the House of Bishops was held.*

## MEMPHIS, TENN.

**CALVARY CHURCH** 102 N. Second (Downtown)  
Donald Henning, D.D., L.H.D., r  
John H. Sivley, B.D., asst  
Sun 7:30, 9:30, 11. Daily HC 7:30

## DALLAS, TEXAS

**CHURCH OF THE INCARNATION**  
3966 McKinney Ave (off the Expressway)  
The Rev. Edward E. Tate, Rector  
Sun HC 7:30, Family Service 9:15, MP 11, 7:30; Wed & HD 10:30

## DENISON, TEXAS

**ST. LUKE'S CHURCH** 427 West Woodard  
Very Rev. David A. Jones, B.D., r  
Rev. J. Robert Maceo, Jr., c  
Sun H Eu 7:30, Fam Serv & CS 9:15, Cho Serv Wkd H Eu 7 M, Tu, Th, Fri; 9:30 Wed; MP 15 prec Eu. EP 5:15 daily exc Sat. C by appt.

## SAN ANTONIO, TEXAS

**ST. PAUL'S MEMORIAL** Grayson & Willow  
Rev. James Joseph, r  
Sun 8 Holy Eu, 9:15 Par. Comm., 11 MP, 1st HC Wed & HD 10 Holy Eu

## RICHMOND, VA.

**ST. PAUL'S**—across from the Capitol  
Rev. Joseph T. Heistand, r  
Rev. David J. Greer, Assoc.  
Rev. Robert D. Keith, c  
Sun Services 8, 11; Wed 7:45